RECORDER & TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, EDITORS AND PROPRIETORS—CONGRESS-STREET, BOSTON, MASS.

Vol. X.——No. 32, New Series. FRIDAY, AUGUST 5, 1825. {$3, 00 a year, payable in 6 months, or $2, 50 a year, if paid in advance. | Persons procuring five *responsible* subscribers shall receive a sixth copy *gratis* for one year.

RELIGIOUS.

For the Recorder & Telegraph.

EVANGELISTS.

ome of the offices of the primitive church red by their own limitation. They were ted for an express purpose, were design- promote a particular object, and were ued no longer than the occasion of their blishment required. Others were of a per- t character. The Apostles, who were d from those who had seen Christ, who ested with authority to publish truths, ly with the living voice but by written that were to bind the consciences of all ages, had no successors in office. It with them. The Evangelists were authority. Although the name is ap- y way of eminence to the *four* who un- gelistic of the Holy Spirit, drew up ratives of our Lord's life, sufferings, surrection and ascension, still it is not exclusively to them. They appear been men, chosen and qualified for the on of infant churches: they were not t itinerant preachers: they were evi- ordained, so that when called to labor ate places they could organize church- minister ordinances, and do the work of pastors. Such an office it appears to still needed: nor is there any thing in the al appointment, or qualifications specified, precludes its continuance. Our domes- missionaries perform some of the duties, do not wholly sustain the character of that e. The first Evangelists labored in places re other preachers were located. A revi- of religion always called into service one or e of them.

There is something in the situation of settled gymen in New-England,—we may add in United States,—which renders such an of- peculiarly desirable. Every settled m in- who has a particular charge geographical- ated, and an appointed round of duty h must be performed weekly, ascertains, a certain period, the amount of labour he to perform. Every thing is measured e scale thus graduated: all his plans and rts are made in subservience or in refer- to his weekly task. A minister who sta- prepares in the week and preaches on the two well-digested sermons, can do lit- He may visit the sick once or twice, cannot visit extensively and faithfully. cannot prepare himself for a large Bible , a catechetical exercise, a weekly lec- , besides the other calls of his parish and ent institutions. If the people are sat- with a formal & regular mode of minis- while their families are neglected, it is nce of the low state of religion among

t such is the efficacy of truth, the clear discriminating manner in which it is ex- ed in most of our pulpits, that through the g of God, revivals of religion are fre- . The work doubtless is the Lord's, but ments at such a time are peculiarly need- Revivals, however, are not always owing r God to the preaching or faithfulness of minister; but often to the prayers and fulness of private Christians. But though ate Christians are frequently of great ser- in the commencement of a work of grace, y usually fail in conducting it. So far as us are concerned, the management of a val of religion requires the utmost caution care, the exercise of the highest wisdom talent; and what is of more service than y thing else, *experience*. Many will consider delusion; many will oppose it in various . The strong arguments which infidelity error have mustered against religion, are requisition: the deceitfulness of the natu- heart appears in all its forms; hypocrisy s on all its folds; Satan employs all his . There will be a movement in the camp e adversary. If the minister all this time mpelled to be in his study; or if he is obli- from his circumstances to be harrassed secular concerns, or is occupied with the ness of the church at large, how can he *come up to the help of the Lord against the ty!* How can he visit families, some of m are inquiring, and others solemn and in proper state to be personally addressed on great subject of religion? How can he verse with the anxious? How can he meet refute the opposer? How can he guard nst the subtle errorist or zealous sectarian? e people are excited—the wax is warm, some impression will soon be made. I am ent every faithful minister at such a time the need of some prudent, active Evan- t, who will attend weekly meetings, as as share his labors on the Sabbath;—who be present in all those places where a reg- minister is particularly needed. The set- minister should be the common centre und which all these movements should re- . Every thing should be under his direc- ; but he cannot be in every place; the plicity of his calls and engagements will harass him; he cannot know the state of people, if they are numerous and scattered, is commonly the case in country parishes. re means of the right kind used, we have son to believe that revivals would be much e extensive than they are, and would con- much longer. "A revival of religion," e of our first preachers has justly said, "is most interesting occurrence in all the events God's good providence: the most to be pray- for, and preached for and when possessed; e most to be prized."

But it will be said that, "most of the help rch settled ministers obtain, is *no help;* the ors of itinerant preachers are often a hin- ce." This is doubtless frequently true. , therefore mention the character and qualifications of Evangelists. They should be men of Brainerd's spirit, they should be men of unquestionable piety, of deep humility—men who are dead to the world—men of talents and of respectable theological acquirements.* Nor should it be left to their vague conjectures or inward impressions, whether they are suitable persons to sustain that high office. An Ecclesiastical Judicatory should give its sanctions to the qualifications, experience and success, of candidates for it.

There are many young men, either preparing for college, or members of some literary institution or theological seminary, who are active and useful in revivals of religion. They do good, but they often do much injury. They run too fast; they give the work a character of enthusiasm, and by *driving* actually shorten the season of excitement. I believe young men who are looking forward to the ministry, should endeavor to be present as much as possible in revivals of religion. And a man who expects to be extensively useful as a minister of the gospel, must possess a revival spirit; he must offer his prayers, task his powers, and direct his efforts to that great object. It may be inquired, in connexion with this remark, if a minister is doing no good who is not blessed with a revival?—Yes, much good, if he labor and preach faithfully. The exhibition of divine truth will always be followed with important results. He must remember the Master's direction to Peter, "*feed my sheep, feed my lambs.*" These young men to whom we referred, should put themselves under the instruction and watch of some experienced minister.

It is a settled point that a minister needs help in a revival of religion, except when his congregation are very compact, and he is an *extempore* preacher; in that case, he may meet in some measure the labor demanded. A revival of religion will progress precisely in proportion to the clearness and pungency with which truth is exhibited. *Sanctify them through thy truth, thy word is truth.* If a revival has commenced in a large town and the minister has no aid of the right kind, his people will some of them turn preachers; and good men, able Christians, are often injudicious in their remarks. The *conducting* of a religious meeting is of great importance. A minister's sanction seems necessary. Weekly meetings will not be so likely to be multiplied, if help is at hand. Too many meetings are doubtless unprofitable; a minister should designate the number, character and place.

It may be said, "a minister can appoint what are technically called *anxious meetings*, or meetings for religious conversation; and thus he will be able himself without aid to see all those that are anxious or inquiring in his congregation." These anxious meetings are certainly an improvement in the method of conducting revivals; but they are a dangerous experiment to those who have had little experience in conducting them. So far from proving that he needs no help, the very appointment of such meetings will convince him of the need. If any considerable number attend, he can only address them generally, and the meetings will in this way soon loose their distinctive character, and degenerate into lectures; or, if he attempt personal conversation, the number present will give the character of tediousness to them. Those persons who are deeply anxious, need more conversation than can be had with them in a large circle of inquirers; but the minister, if he is alone, cannot visit them in their respective families; this is indispensably necessary. Serious persons should be conversed with more than once a week. Family visitation is always of the highest importance to give efficacy to the truth, but especially in seasons of religious revivals. Every family should then be visited; for some may be serious in every house; and no fidelity of preaching, no earnestness nor discrimination, can compensate for want of personal conversation. Is there not reason to believe that if a minister could visit every day with faithfulness and affection as though he were not to preach on the Sabbath, and preach on the Sabbath as though he had done nothing but study through the week, there would be a constant revival of religion? I believe, if he had Brainerd's piety, there would: and are we not culpable for falling below that standard? If such would be the result, ought we not to aim to remedy the evil as much as possible? or, more properly speaking, ought we not to aim to bring as much of that influence which is followed with a revival of religion to bear upon the people as possible? Will not the joint labors and prayers of two good ministers be likely to effect a greater good than the labors and prayers of one?

But it may be said, "ministers are men of like passions with others, they are jealous, and easily affected by another's success." Alas! that it should be so. We hope it is not true of all. We hope there are many who love the souls of men and desire their salvation more than any personal consideration. A man who should come into a parish & labor for popularity,—who should be willing to exert an influence to lessen the affection of the people for their minister,—would be unworthy the name of an Evangelist; and he would not be likely to succeed in a revival. If there have been some instances where jealousies have existed or injury has been done, the blame, we believe, has not rested wholly on the helper, or the minister; but upon injudicious Christians, or subtle opposers. This objection would be obviated, if suitable persons were selected to fill the arduous & responsible office of Evangelists.

It may still be said, "there are many aged ministers, especially in New-England, who are able with care and prudence to perform their weekly duties; if a young man, or an Evangelist should come into their parishes, their activity, vigor, and superior ministrations, would render the people uneasy, or alienate their affections from their venerable pastor." This would depend very much upon the character of the clergyman and the prudence of the helper. If the people saw that their good minister, who had labored the best of his days for their good, now discovered his desire for their salvation, and welcomed the assistance of one in the vigor of life, they would love him more. I am convinced an aged minister could take no means so effectually to increase the affection of his people, as to appear anxious to obtain the best help, to desire that his people may enjoy the ablest ministrations of the gospel. If he has been a faithful, laborious man, his venerable appearance, his apostolic manner, together with the recollection of past fidelity and affection, will awaken "a love, which fastening on his person, will cover his faults, magnify his virtues, sympathize in his sorrows, exult in his happiness, and following him through evil and through good report, will pursue him to the grave with its benefits, and into heaven with its tears."

The importance of such an office as we have described, will be manifest from a perusal of the history of the church contained in the Acts of the Apostles. If it should be said, "The circumstances of the church are altered; we have as many *settled* ministers as can be supported, and as can be employed;" I answer, I have seen no such region. Where there are few ministers, they are poorly supported. Increase the number, and you increase the ability; where there is a high state of genuine piety, the disposition to obtain religious instruction will be proportionate; and the disposition in most cases is the ability. Our fathers, upon their first settlement in this country, supported *two* in every congregation, a Pastor and Evangelist. These Evangelists must be self-denied men, who look for their reward in another world. But there are living witnesses to prove that where a man is willing to devote himself to the work of the Lord, the church will not abandon him—he will not be cast off. And there are many destitute places, many feeble churches, where these men might labor, whenever the providence of God did not call them to other fields.

There is at present a great call for able, experienced Evangelists; men who are willing to live like Paul, without the incumbrances of a family; who are willing to give themselves wholly to the work. Many settled ministers, whose health is failing under the pressure of too great exertion—who cannot behold the desolations of Zion without praying and labouring to repair them—are calling for their aid, many churches awaking from their long slumber, are eager for the word. They respect & love their ministers, but they are willing and anxious they should have help. A revival of religion is always a season of uncommon effort; a good minister also is always under full requisition;—at such a time something more must be done. Every professor of religion ought to be at his post, it is true, but many are asleep; many are incompetent; the minister cannot *depend* upon them. The spirits & health of many pious ministers have been broken by the lukewarmness, unbelief, worldliness and unconcern, of his church members. The prayers, counsels and labours, of a faithful, devoted, holy Evangelist, would be to many ministers what Aaron and Hur were to Moses. Cannot something be done?—Could not every Association, Presbytery, or Classis, have one or more Evangelists, whose field of labour should be the limits of their jurisdiction?—If located ministers would awake to this subject, some important measures might be devised, that would be the means of accomplishing great good to Zion. Systematic effort is what is wanted; and should every church and minister do all in their power, should every soldier of the cross buckle on his armour, and resolve never to put it off till every strong hold of darkness was taken and every waste place of Zion repaired, the dawn of the millennial day would soon break, and the earth speedily be filled with the knowledge of the Lord. M.

For the Recorder & Telegraph.

MASSACHUSETTS MISSIONARY SOCIETY.

NO. II.

"Not by might, nor by power, but by the Spirit of the Lord of hosts," is the principle, which more than any other, distinguishes every missionary association that is honored as an instrument of enlarging Zion. "No flesh shall glory in the presence of the Lord;" and accordingly, God pours contempt on all efforts for the diffusion of the Gospel, which are not made in humble reliance on the influences of the Holy Spirit. Still, God has forbidden the hope that the saints shall be built up in their most holy faith, or that sinners shall be converted and saved, independently of human instrumentality. It may be said of the social affections, of the intellectual powers, of the wealth and influence of men—"the Lord hath need of them." Without that co-operation of which he makes his people capable, and without those sacrifices he demands from them, they have no right to expect that the desires of their hearts will be accomplished in the advancement of piety and truth.

And there is by no means such an incongruity between the two great principles, of absolute dependence and human exertion, as is sometimes charged on them. In point of *fact*, we see them harmoniously blending throughout the whole system of divine Providence, and marking the history of the church from the beginning to the present day.

Of course, no inconsistency can fairly be alleged against those who maintain that the mighty power of God is the only foundation of hope concerning the salvation of men, and yet that pecuniary sacrifices and personal exertions are indispensable to the accomplishment of this end.

While on the one hand, no exertion can avail to dethrone sin in the heart, aside from the interposition of Almighty power, so on the other, such an interposition is not pledged, except in the case where divinely appointed means are faithfully employed. Temporary reformations may be produced, and churches bearing the Christian name may be established, without the special aid of heaven; as also souls may be miraculously converted to God, and nations may be born in a day, while multitudes of Christians "sleep as do others;" still, he who sleeps in harvest, on the presumption that divine Providence, always good and powerful, will secure him from want, is no more foolish than the man who calmly commits all the interests of Zion into the hands of God, and gives himself up to slothfulness, on the principle that divine grace alone is adequate to meet the wants and miseries of a dying world.

The Missionary Society sends forth the herald of mercy—bids him summon together "the precious and the vile," that he may declare to them all the council of God—directs him to enter every habitation where he can find access, and there open his commission, and enforce on individuals his public instructions—to interest himself especially in the rising generation, and form them into Sabbath Schools or Bible Classes—to comfort the afflicted, to warn the prosperous sinner, and pour the oil of joy and gladness into the heart that mourns for sin. It directs him to give attention to the interests of education, and to exercise a kind superintendence over those little seminaries where the young idea is first taught how to shoot—to assist parents in the laborious duties of their station, and enlighten them as to the nature and extent of those duties. In a word, each missionary is expected to discharge the various duties of the pastoral office, among those who are too poor, or too insensible to the value of that office, to enjoy its benefits at their own expense.

Few places that are thus favored with missionary labors, long continue contented in a state of spiritual destitution. After they have learned the value of a regular administration of the ordinances of God, by witnessing the effect produced on the state of society—the increase of social order and peace—and especially, when they have experienced the influence of a revival, in brightening the Christian graces and delivering multitudes from the bondage of spiritual death, they become anxious to possess the means of farther improvement, and are prepared to make exertions for this end, to which they had before thought themselves altogether incompetent.

The way is thus opened for the permanent settlement of the ministry, and the constant enjoyment of all its blessings. At first, they need the helping hand of their more favored Christian brethren; and, for a few years, they would find it difficult to maintain their ground against their adversaries, without foreign aid; —but soon they gather strength—converts are multiplied—hostility is turned into friendship —and indifference yields to a spirit of zealous co-operation—till the mass of society becomes so far purified, as to acknowledge that the support of the Gospel is essential to their temporal interests.

Such is the process by which very many flourishing congregations have been collected, many towns supplied with permanent pastors, and thousands of immortals brought into the family of God.

I know it is sometimes urged as an argument against contributing to the relief of the destitute, that they are *able* to support the Gospel, if they were *disposed* to do it. Allow it to be so. How is the *disposition* to be created? By leaving them to *indulge* it without remonstrance and reproof? Or, by enlightening them, and giving them an experimental acquaintance with the privileges they so lightly esteem?

There is doubtless much more ability to support the gospel in the destitute parts of our country, than is imagined by those who are willing to remain destitute. But in order to bring them to the knowledge of their ability, they need instruction and encouragement: it is the design of missionary societies to give them this instruction, and lead them to a just estimate of their own resources. In no other way can they be convinced of their duty, or inspired with resolution to place themselves in a happier situation.

Besides; it is not easy to judge of the *ability* of many destitute towns, on account of the diversity of religious opinion that prevails. Where a community embosoms great wealth, it may yet be so distributed in the Providence of God, that only a small share of it shall be in the hands of the pious, or in the hands of any evangelical denomination—and in this case, the influence of a godly missionary is precisely what is needed, to produce an union of parties, and a concentration of wealth and effort, sufficient to the settlement of the ministry.

But, no man can contemplate seriously, the good that has actually been effected—the churches that have been organized—the towns that have been converted from a wilderness into a fruitful field—and the multitudes of souls now planted on Mount Zion by means of Missionary Societies, without bidding them "God speed."

ETERNITY.

In eternity there is nothing to gain, nothing to lose. All is either gained or lost forever. In time, there is an eternity to gain, or an eternity to lose. Not an instant here, but tells in the account hereafter. Life places you in that pregnant crisis, between a world of mourning and a world of joy.

A spiritual mind has something of the nature of a *sensitive plant*. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

DEATH-BED OF CONVERTED HINDOOS.

Those who doubt, and those who do not doubt, the efficacy of missions to India, will be amply rewarded for the trouble of reading the dying expressions which follow, of Hindoo converts to the religion of Jesus.

DEBRANEE, WIDOW OF BYKANTA,

Who died at Serampore, March 17, 1824, aged about 38, a convert under Baptist Missions.

Debranee was the widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore was on the 15th of June, 1805. Under date of the 9th of February, 1806, in the periodical Accounts, we have the following notice—

"Our brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's home, to cleave to him: she declared her resolution to do so, in the presence of an officer sent by the British Magistrate to her father's: the particulars of this affair are quite interesting. She is about 19, and has an infant son."

While her husband lived, she acted with a constancy and assiduity of affection worthy of this decision. For sixteen years she had been a Member of the church, and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years; during the whole of which time she possessed such strong confidence in God, as never to despond in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say, "What will my concern avail? God cares for them, and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying, "You act very unwisely: it is our duty, in all our trials, to look to God, and bless Him. He is almighty and Omnipresent, and therefore knows all our sorrows." By such conduct, she eminently fulfilled the Scriptural exhortation, *Be anxious for nothing*, without being at all chargeable with apathy or selfishness.

Shortly after the death of her husband, she went to reside with two other widows, who were members of the Church. From that time to her death she lived in the greatest love and peace with them. She was a constant attender on the means of grace, when in health; and took much pleasure in attending the Sabbath School, where she would take her turn with the rest of the sisters in offering up a short prayer. She appeared anxious to read: and, at night, with the assistance of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired, also, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was administered, she always took it, saying, "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her: and finding her very ill, asked her what she thought of herself: she replied, "All my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her. She begged him not to grieve about her: "for," said she, "if it be the will of God to take me out of this thorny world, all I pray for is, that He may prepare me for my departure. May the Lord bless you forever with the light of his countenance! Oh rely on him."

Her illness being of long continuance, her Christian Brethren and Sisters had many opportunities of conversing with her; and, at all times, her conversations were so satisfactory, that many were led to say that God was very gracious to her, and had blessed her with the consolations of His Holy Spirit. Her disorder, at last, rapidly increased, and medicines were of little use.

One night, her youngest son-in-law calling to see her, inquired if she were happy in mind. "Yes," she answered: "I have nothing to fear, for I have obtained salvation through Christ. He died on the Cross for my sins: and God, through his Son, has wiped off the debt that was accumulated through my iniquities. I have peace. The sufferings, that I endure from my decaying body, are not worthy to be called sufferings, when compared with what Christ endured for a guilty world."

Her youngest daughter had lived with her some time; and, whenever she was free from pain, she would converse with her children on the subject of religion, and beg them to fear God and walk in His ways.

Her disease was very distressing; yet, notwithstanding all her sufferings, no impatient word was heard to escape her lips. Often, when her friends expressed their astonishment at this, she would say, "No one can participate in my pains, and therefore it is best for me to suffer them patiently. My body alone suffers —not my mind."

Several of the members of the Mission Family called to see her, at different times; and invariably found her happy, and steadfast in her hope. Seeing her end fast approaching, her friends watched by her bed day and night, and spent the greatest part of the time in singing, reading, and prayer. Though very weak, she always listened with attention; and, when able, would join them in singing. Sometimes she would say, "Lord, have mercy on me speedily." When too weak to speak so as to be understood, still, from the posture in which she was seen, and the moving of her lips, she appeared to be frequently in prayer.

Two or three days previously to her death, she had her children collected round her bed; and, desiring them to love and serve God, and to dwell in peace with one another, she com-

* See Acts, 6 Chap. 3d verse.

MMisIO C778 v.9-10

mended them to God in a short prayer. Her strength now failed; and all that she could do, in answer to any questions which were put to her, was to make some sign with her hands. At one time particularly, when asked if she prayed, she pointed to her breast, implying that she prayed inwardly.

Thus lived and died Debranee. She was born a Heathen; but, through the grace of God, she died leaving a good testimony that she had passed from death unto life, and that she is now in possession of a never-fading crown of glory. [*Friend of India.*

GOOROOPATTAM.

The following account of this Youth, who was one of the Seminarists, at Madras, of the Church Missionary Society, is given by Rev. William Sawyer.

The day preceding his death, he appeared deeply affected by the sudden death of one of his school-fellows who had only come to the Seminary on the preceding day. Just as the body of this youth was being placed on the bier, in order to its interment in Vepery Burial-ground, Gooroopattam came to me, and complained of the same symptoms as had proved fatal but the day before. I asked him whether he felt any fear: he instantly replied, "No, not the least fear." I gave him the first dose of medicine previously to going to the funeral of the other boy, and left directions for its repetition every twenty minutes until I returned. On my return, he was apparently better: about eight o'clock, however, he grew worse: and, from this time, medicine of the strongest kind had no effect.

When I found how the attack would terminate, and that but a short time remained to him here, I asked him several questions with regard to his soul, to which he gave satisfactory answers. I had not been absent from him above half an hour, when he sent word that he desired to speak with me. On my going up to him, he seemed to be completely altered: his countenance was settled, and his voice strong and clear; and his deep sunk eye gave him the appearance of an aged Christian, giving his last counsel to surrounding friends. Raising himself up, he stretched out his cold hand to shake hands with me: while pressing my hand very forcibly, he spoke as follows: "I am now on a long journey, even on a journey to heaven: I feel unworthy to shake hands with you, but yet I take the liberty of doing so." He then thanked me, in a most affecting manner, for the kindness which I had shewn him. After this, he told me that he had four fanams which he wished to dispose of—"When I am dead, give two fanams to the Ayah," servant, "for her love and affection toward me in this my last illness, and one fanam to each of my relations." This and some other little worldly concerns being settled, with all the precision of a man in full health, he said "God has blessed my mother with five children. I am about to be taken from her. I desire that the intelligence of my death may be communicated to her; but with the request that she will not come to Madras, as it will be attended with her death." He then addressed himself thus to his fellow scholars:—"The words of the Lord are, *No man, having put his hand to the plough and looking back, is fit for the kingdom of heaven:*—therefore, as you are called to preach the words of truth to the Heathen, be FAITHFUL and LABOUR." At his request, the tenth verse of the Second Chapter of Micah was read to him—*Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.* He then shook hands, separately with each person present; embracing his relations. "Pray for me," he said, "every one of you, and I will think of you in Heaven." He seemed pleased with this idea.

Finding his mind so clear and composed, I thought it a favourable opportunity to ask him some questions, which might satisfy me more as to his state before God. "You seem composed," I said. "Does this arise from solid peace in your heart?" "Yes"—"Now tell me what is the kind of peace which you feel?" "The peace of God"—"How did you come to possess this peace?" "By believing in Jesus Christ"—"When did you begin to know Christ? Was it at Tranquebar, or since you came to the Seminary?" "After my admission into this Institution, I became possessed of this knowledge"—"In what particular manner did you come to this precious knowledge?" "By reading the Word of God"—"Did any particular passage strike you?" "Yes"—"What was it?" "*This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.*" This was a text from which I had preached, some months before—"Had you ever any conversation on this subject with any one?" "Yes: I heard a sermon preached once, and also conversed with my other friends in the Seminary"—"Did the death of little Arseervardam," a boy who died suddenly by the bite of a snake, "make any particular impression on your mind; and do you think you derived any profit from it?" "I think I knew Christ before that, and have known him since."

Finding the poor little boy getting weak, I asked him no more questions. He was still sitting, supported by two or three persons; when, beginning to feel weak, he desired to be laid down, and said, most emphatically—"Now I can speak no more—leave me to myself." These were his last words. He was laid down, and never afterward was observed to move.

Thus was God glorified in the death of a boy of thirteen or fourteen years of age.

The impression made on the minds of the other boys remains until this day; and other servants of the Mission, who were present, say that they shall never forget the interesting but affecting scene. When the particulars were mentioned to several Heathens, they said that the power of the God had come down into him. [*Lon. Mis. Reg.*

VESUVASUM.

The Rev. Charles Mault, of Nagracoil, in South Travancore, thus speaks in reference to this aged Christian, converted through the efforts of the London Missionary Society.

Vesuvasum, whose name signifies "Faith," was baptized, with his family, by Mr. Ringeltaube. His attendance on the means of grace, ever since I have known him, has been regular. In conversation he said very little; but that was generally to the purpose, and showed that he thought about the truths which he heard. Indeed, he seemed to take great pleasure in the ordinances of religion, and was very attentive under the preaching of the Word. This I particularly noticed the Sabbath previous to his death, while I was explaining the nature of a sinner's conversion to God: he was deeply interested in the subject; and appeared to hear as one would who was sensible that there was but a step between him and death; which proved to be really the case; for, in the following week, he was seized by that painful disease the Cholera Morbus, which in a few hours put a period to his life.

At intervals he took the New-Testament and read it. He prayed frequently, that the Lord would give him true repentance for all his sins and faith in Jesus Christ. These seasons were often interrupted by fits that attend this disease, which occasioned delirium.

At one time, on recovering from one of these fits, a Heathen Priest, accompanied by some of his Heathen Friends, who were sent for by the neighbours for the purpose of curing his complaint and to induce him to renounce the Gospel, came in. He began to persuade the poor man to forsake the God whom he had been serving, and to give offerings to the gods which he had so long forsaken; and to put the mark on his forehead, as a pledge of his return to Heathenism—telling him, by doing these things, he would restore him to health. To which he answered, "Are you come hither to destroy my soul? To the God who gave my soul, I will commit it. Moreover, you say, if I worship your gods I shall not die. Is this true? Do not some of those persons die by this disease who worship them? And is there not a period coming when you yourselves will die? And if you die in your unconverted state, you will go to hell. If I now die, it is with the lively expectation of dwelling in the presence of God my Saviour forever!" He then desired them to leave his house.

After this, he said to his wife, children and friends who were present, "Be not deceived with the words of this man. The Lord, by taking me, will deliver me from his snare. Oh, give not heed to such lying vanities, but repent of your sins, and believe in the Gospel of Christ. You know that I have been a great sinner; and that I have often prayed to the Lord for the pardon of sin, and for peace of mind. Now death has come near to me, I can cheerfully resign my soul to the Lord for complete salvation." He turned to his wife and children, and said, "I shall soon be separated from you, and made one with the Lord. Believe on Him with your whole soul, and He will be a father and a husband to you. As you do not know the day nor hour of your death, go to the Lord Jesus Christ without delay; and ask, in earnestness and in truth, the pardon of all your sins." He then turned to his nephew, who is the schoolmaster of the place, and said, "I shall die: I, therefore, entreat you to be very kind to my wife and children." He was now very much exhausted. Soon after he was heard to say, "O, Lord, receive me into thy kingdom!"—& so departed in peace.

I was forcibly struck with the contrast between the last moments of this man and those of a Heathen. Having felt the influence of the Gospel, he dies, not only in peace, but with feelings of the tenderest concern for his wife and children, whom he leaves behind; while a heathen, after he perceives that there is no hope of life, sinks generally into a state of insensibility and apathy toward his nearest relatives, and into a total indifference in reference to a future state. *Ib.*

LONDON MISSIONARY SOCIETY.

The Annual Meeting of this important Institution was held in London the 12th of May last; on which occasion Addresses were made by William Alers Hankey, Esq. Rev. Dr. Bogue, Rev. R. W. Hamilton, Rev. James Bennet, Rev. Thomas Mortimer, Rev. Robert Philip, Rev. Richard Alliott, Rev. Richard Pope, Rev. William Thorpe, Rev. Dr. Codman of Dorchester, Mass. Rev. William Urwick, of Sligo, Ireland, Rev. Mark Wilks, of Paris, Benjamin Shaw, Esq. Rev. Sereno E. Dwight of this city, Rev. Robert Newstead, Rev. John M. Ray, and Rev. Dr. Belfrage. Extracts from the Addresses of Dr. Codman and Mr. Dwight, were given in our last. We now make quotations from those of other gentlemen who addressed the meeting.

WILLIAM ALERS HANKEY. After speaking of the general prosperity of the London Missionary Society in respect to funds, he proceeded:—It gives me great satisfaction to find, on reference to the Reports of other Societies of a kindred nature, that the year now past may be said to have been in this respect a prosperous year. Some, indeed all, have received augmentation. We rejoice on behalf of those which have prospered even in a greater degree than ourselves. The Church Missionary Society stands at the head in such prosperity; it has received an increase of 5000*l.* to its ordinary funds, besides a very considerable sum for other collateral purposes. Our Wesleyan friends have received an augmentation to their ordinary resources amounting to about 2500*l.* besides which they have in the course of the past year received a magnificent legacy of 10,000*l.* which they have not brought into the account, and consequently, had they added that, it would have carried them far beyond us all. We, ourselves, as you will have perceived, have also reason greatly to rejoice; we have had in the ordinary sources of income an increase of 2200*l.* beside which we have received 4000*l.* for special objects, so that our increase during the past year may be said to be considerably greater.

All this is truly encouraging, because it is an indication that the missionary spirit is not on the wane; and I am quite sure you will agree with me in feeling that in the increase of that spirit we ourselves shall find our truest and most lasting prosperity; and I trust that spirit will diffuse itself more and more widely by means of those deputations which are sent forth by the several Societies to plead the cause of Missions throughout the country. And I trust, that when the deputation of one Society succeeds another, it will not have to be said to them, "you are come too late, for such an one has preceded you and left nothing behind;" but that it will rather be addressed thus:—"You have come in good time—the deputation of such a Society has just preceded you, and they have prepared the way for you, by leaving behind them such a spirit of missionary zeal, that really you are come in good time to reap its fruits."

REV. DAVID BOGUE observed, that, although it was the 31st *General Meeting* of the Society, yet, through Divine goodness, 3 of the 4 Ministers who preached at its first Meeting were present. Some had then considered the Society as the product of enthusiasm, and expected it would soon expire. It was natural for its friends to anticipate what might be the effects of its operations at the end of 30 years, but he believed no one ever conjectured that within that period so much would have been accomplished. When the Society arose, few, comparatively, were engaged in this great cause, but now almost the whole Protestant world are actively engaged in it.

He then expressed his joy at what had been accomplished in the translation of the scriptures, by Drs. Morrison and Milne, and the late Mr. Pritchett, and other valuable missionaries; and in reference to the labours of the former, said: In what a wonderful time we live! and what a thing it is, that for 1800 years after Christ, there had never been a translation of the Sacred Scriptures into the Chinese language; that language which is spoken by the greatest number of men in the world. Now, however, that great object is accomplished.

Dr. Bogue stated, that the Missionary Society was the first Protestant society that ever had a seminary for the education of missionaries, but that now almost every other Society had established one. Our missionaries also are training up converted natives, to go forth to preach the gospel to the heathen around them, and upwards of 30 are so employed in the South Seas alone; some of whom have been instrumental in turning the population of the whole Islands from idolatry.

REV. R. W. HAMILTON. I do not, said Mr. H. appear to-day in this place as an advocate or as a debater. An advocate! what cause have I to plead! An advocate presupposes opposition, but here you are all true to the same great cause. And what can there be to prove? What powers of reasoning, what induction of facts can be requisite, when we have the "demonstration of the Spirit," and "the word of God." Again, are there any adversaries to contend with? Is not the Christian world, as it were, gone out after this great enterprize, and, are not those who were once against us, now rather remembered than seen?

Mr. H. further remarked, that although, to use the language of the Great LEADER of Israel, it might be allowable sometimes to STAND STILL, and contemplate the progress of the work of God and the promises of his word, it was, nevertheless, our great duty to GO FORWARD. If our forefathers were not engaged in this great cause as we are, we must recollect their peculiar circumstances, and beware that we offer no sacrilege to their ashes. They were truly most zealous and most anxious to accomplish a great work, and Baxter has left it on record, that having been an exile from his church, he meditated a Foreign Mission. If, however, he, and men of equal zeal and piety, had left their own country at that period, who can say what its condition, as to religion, would have been at the present moment? And, Sir, let it be considered, that we ourselves are not missionaries to the heathen, but sit at home, yielding the scanty pittance of our aid, and, therefore, at least need make no boast of our own zeal.

REV. JAMES BENNETT. We knew the time when the entire aggregate expenditure of this Society, was little more than its annual income is now. How then ought we to feel, were it necessary to import numerous Missionaries from the East, from the West, from the South, and from the North! Why, we ought to be ready to do it; for I own Sir, though I am not very sanguine as to the expectations of long life, and hardly know whether I ought to say,—*I hope* to live to a certain time, (for there is something beyond death, worth dying for;) but while I am not very sanguine in such expectations, yet I do, Sir, say, that I should not be at all surprised, were I to live to see the day, when all the past engagements of this Society will be looked upon as mean and paltry! and I anticipate the period when no man that bows his knee before the Father of mercies, will rise from his bed, or retire from his secret closet, without commending all Missionaries, who are gone to the perishing heathen, to the protection of the living God. Having done so, the poor man will probably take out his penny, and lay it, as he rises from his knees, in a Missionary Box, & say, there is my contribution; and at the end of the year, his 30*s.* will form his contribution to the cause: while another in better circumstances, will every morning, take out his shilling and lay it in his Missionary Box, and thus at the end of the year 20*l.* will be presented from those who now think they do well if they give a guinea. While richer men will every morning take out their guinea, and lay it in the same treasury, and their 365 guineas will be as common a sort of Missionary gift, as one guinea is now in our days. Nor do I regard such anticipation as at all extravagant, for really where a man has his thousands a year coming in, I do think 365*l.* a year from him, for the conversion of six hundred millions of the heathen, is but a moderate sum.

REV. THOMAS MORTIMER. I feel it my duty, my bounden duty, to give my reasons for appearing in this place; and I must throw myself on the charity of those that surround me, when I say I never made a speech in a dissenting congregation in my life before. I will candidly confess my feelings upon this subject. In the first place, Sir, I recollected that this Society was formed before that Society with which I myself love to stand connected, & in which I delight to labor. I mean, Sir, that the London Missionary Society was formed before the Church Missionary Society; & though I candidly confess myself to be a strong supporter of the latter, and I hope to do all I can to extend its influence, yet I did feel that a Society formed before the Church Missionary Society, certainly deserved my kind feelings and regard. I feel it my duty, my bounden duty, no longer to stand in the trammels of party feeling, but to put my hand over all such trivial things to the great work. But, Sir, allow me to state that notwithstanding this is the first time I have appeared here, I have long watched the operations of your Society, and when, from time to time, I have heard of the success with which God has blessed its labours in various parts of the world, and especially in the South Sea Islands, I have rejoiced in your joy and blessed God for your success; and allow me to state that this is the feeling of many of my clerical brethren; yea, there are thousands of clergymen belonging to the Church of England, who bless God for your success. I think it but right to state this, Sir; and I cannot but sincerely hope for the time, when one after another will put his hand over the wall and say, How do you do! But allow me, Sir, to say also, that rejoicing in your joy, we have also lamented in your sorrows. I am certain that many whom you know not, take a lively interest in your concerns, and have often wept over the grave of your sacrificed Missionary. Sir, I speak not with any political feeling; I reflect on no one: but this I do say, when one part of the Church weeps, it should all weep; when one part of the Church is in sorrow and grief, let all be seen in mourning; and I cannot help thinking that the time will come, when, if one of the Members of the universal Church shall rejoice, all will rejoice; and if one member suffers, that all will suffer. But, Sir, may I be allowed to state a stronger reason still for coming here than any I have yet noticed. I counted the cost. I considered what might be the effect of my doing so. I knew that many of my old friends might and would disapprove of it; and, Sir, I declare before this assembly, that I would have kept away if my conscience would have permitted me; but that passage in our Saviour's prayer for his church, has been deeply impressed on my mind.—"*That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us;*"—And why, Sir? Why?—*that the world may believe that thou hast sent me.* Sir, when I meditated on this passage, I felt this, that it was my duty to do what I could to show brotherly love to all who love my Saviour, without any compromise whatever. And I am sure you will allow me to say, without any compromise, with all respect to our Government, with every feeling of affection to my own Church, and every wish and inclination to obey those who are set over me, that I am determined to obey my Saviour above all, and, therefore upon this passage I take my stand.

REV. RICHARD POPE. A topic, Sir, to which I beg leave for a moment to direct your attention, has been already adverted to, but as it is a topic of importance, I trust I may be permitted for a moment to dwell upon it. Missionary Institutions appear to me, Sir, to be very important in one point of view, and it is this: they afford to Christians of every denomination an opportunity of mutual support, and of mutual co-operation. It appears to me, Sir, that all Missionary Societies should be regarded but as the column of one grand Missionary Army. In the distance we should lose sight of their respective facings, yet, at the same time, catch a glimpse of their one common banner,—the banner of the Lord Christ—and hear their one strain sounding from the silver trumpets of joy,—*Glory to God in the highest, and on earth peace, good will towards men.* Yes, Sir, for blessed be God, the weapons which these noble Institutions employ are not carnal, but spiritual; and I trust, under the blessing of the God of all blessings, that those weapons will prove mighty through Him, to the pulling down of the strong holds of Satan, and to the erecting of the glorious kingdom of Zion upon the ruins of the kingdoms of this world.

REV. WILLIAM THORPE. It is not, Sir my intention to trespass long on your patience and kind attention; indeed, I feel that I am very far from being able to do it. It is not, however, the appearance of this vast assembly merely that overwhelms me, but the magnitude of the cause for which this assembly is convened. When I think on the worth of an immortal soul, and cast my eye over the immense multitudes living in darkness in the heathen world, lost to happiness and to God, crowding by myriads, every day, without the knowledge of a Saviour, to their eternal destiny; when I seriously reflect on the numbers that have passed away, even during the few hours that we have been assembled together in this place, & sunk to rise no more, my spirits are depressed, my heart is sorrowful, and my whole frame trembles. These things, Sir, really are, and we profess to believe that they are. O how deep, then, the impression that they should make on our minds, how great the influence they should have upon our conduct. My wonder is not, Sir, that Missionary Societies have been established within the last thirty or forty years, but that they were not established ages before—not at the liberal contributions which have been made to this great cause within the last few years, but that these contributions have not been increased a hundred fold—not that the attention of the Christian world should now be employed in sending forth Christian Missionaries, but that the zeal which characterized the first ages should ever have been extinguished. Is the soul lessoned in value? Has not the Son of God declared that the possession of a world cannot compensate for its loss? Is not every man still guilty before God? Has not the character of heathenism always been as it was when Paul wrote his first chapter to the Romans? Is not the commission of the Son of God, given to his disciples before he ascended into Heaven, of perpetual obligation, until it be fulfilled in its largest extent? Are not God and Christ, and Heaven and Hell, and Eternity as awful now, and have they not always been, as they were in the days of the Apostles? Blessed be God, however, our faith is not entirely extinct, it still lives, it still operates in the bosoms of thousands, in the hearts of Missionary Societies; making us love our brethren of every name, and expanding the heart with benevolence towards all mankind.

Mr. Thorpe concluded as follows:—I see an awful hand lifting up the veil that hides eternity from the world, & giving us a more than distant glimpse of that more than majestic glory that glows behind. I see the seed of Abraham, gathered out of all nations, standing before the hill of Calvary, looking to Him whom their fathers crucified, and filling the Holy Land with love. I see the man of sin utterly vanish away before the brightness of *His* rising, who is seated at the right of God. I see the Idol Monarch of the East hurled from his proud eminence, and ground to dust beneath the wheels of his blood-stained car. I see the Great Dragon seized by the hand of the Prince of Peace, and cast into the bottomless pit, unable to break a single link of his chain, or to deceive the nations any more. And now, Sir, the vision of prophecy is realized; the *wolf does dwell with the lamb, the leopard does lie down with the kid, the cow and the bear do feed together; the lion is seen eating straw with the ox. Behold, the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

CONTINENT OF EUROPE.

Every day tells us how much is doing in Great Britian for the cause of religion;—but pass once the British Channel, and a very different prospect opens. At the late meeting of the Continential Society in London, some statements were made by Mr. VON BULOW, a native of Denmark, and Professor THOLUCK, of Berlin, which no Christian can read without emotion:

Said Professor Tholuck, "I myself had lived to the age of seventeen, without meeting one whom I could call a Christian." In the Classical School which he attended, the master taught them Christianity as he would the mythology of Homer and Hesiod. He taught them that Christ was a good man, but rather an enthusiast. The University of Halle had formerly been the seat of true learning. There the good Professor Frank had founded his Orphan School, and taught pure Christianity; but now above 600 Students in Divinity were taught only Socinianism or Deism. The kingdom of Prussia is rather more highly favoured; the influence of the King is felt, and upholds true Christianity. In the Duchy of Weimar,* there was no preacher of truth; and a pious physician who used to preach the Gospel and hold Prayer Meetings in his house, was summoned before the Authorities, and condemned to heavy penalties.—"However," saidhe, "in the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower, so now true religion is beginning with the nobility, and influencing the poor. In Pomerania, three young noblemen of Deistical principles had lived many years in mutual quarrels. Being brought to the knowledge of Christianity, they became peaceable men, and all united in preaching the Gospel, either in their own castles or in the open fields; and now above 20 Pomeranian noblemen follow their example."

* The Duchy of Saxe Weimar lies on the South of the Prussian government of Erfurt, and bordering on Saxe Goth. It embraces a territory of 1,426 square miles, containing rather more than 200,000 inhabitants. The government is a limited monarchy, administered by the Grand Duke, whose second son is now in this city.—*Eds. Rec. & Tel.*

RELIGIOUS ANECDOTES.

A TRUE PICTURE—CONTRAST.

Pitcairn's Island, it is well known, was originally settled about 30 years ago by the mutineers of an English ship, with a number of Otaheitan women. The colony thus formed, has since become distinguished for the excellence of its government and the purity of its piety. A Nantucket whale-ship merely touching there, was immediately boarded by the natives, who began without ceremony, to examine the sailors about their religious experience! One of them was seized with remorse to think that he had lived so long in a Christian land, and was unable to answer a single question of these supposed heathen, and has since become hopefully pious. How high and exalted do these obscure and comparatively destitute natives of a far distant Island appear beside Christians living in this land of light and privilege! This whale-ship, though sailing for years out of a Christian port, was probably never visited before with a message of piety, or furnished with a Bible. Now, contrast the conduct of the pious natives of Pitcairn's island with that of the enlightened & *pious* inhabitants of one in our own neighbourhood. It was not long since calculated that out of the 80 whaleships (containing 2,000 men) belonging to the island of Nantucket, not more than one out of ten has a Bible.—Ships carrying more than twenty men, are known to have been these three years at sea without a Bible on board. *Mar. Mag.*

ADMIRABLE REPROOF.

A certain sea captain, who was, at times, awfully profane, came on deck one day at sea, and in giving his orders, several times took the name of God in vain: a pious sailor standing by, was observed every time to make a slow and solemn bow. On being petulantly asked why he did so, he replied that he never heard that great name mentioned, but it filled his whole soul with reverence and awe. The captain, deeply sensible of the reproof, immediately reformed, and has since become hopefully pious.

SUNDAY SCHOOL ANECDOTE.

From Rev. Mr. Mathias's Speech at the Anniversary of the Sunday School Society for Ireland.

Some time since there was an effort made to assemble the young sweeps of Dublin for the purpose of education; among others, a little sweep came to the school, and after being washed, was conducted to the school, and on being asked by the Teacher, did he know his letters? Oh, yes, was the reply. Do you spell? Oh, yes. Do you know how to read? And what book did you learn from? Oh, I never had a book, Sir. And who was your schoolmaster? Oh, I was never taught at school. Here then was a real little Irishman, who learned without ever having had a book. However, he could spell, and he could read; but what was the fact? Another little sweep, a little older than himself, had taught him to read, by shewing him the signboards and letters over the shop doors, which they read as they went through the city. His teacher was a little sweep like himself,—his horn book, the signboards on the houses. And oh, said the Rev. Gentleman, should not the desire of the little sweep to instruct his fellow, teach us a salutary lesson, and lead us to renewed exertion.

THE DUTCH BURGOMASTER.

An aged Burgomaster travelling to Germany, stopped at an inn on the borders of that country and Holland. He observed that the servant girl, who laid the cloth & made other preparations for his supper, performed these little offices neatly and with much alacrity, and he commended her, saying also, "he trusted, that while she showed herself so careful in the performance of the common duties of her station, she was not less diligent in observing the duties and privileges of a Christian." The girl, who was quite ignorant of religion, replied by asking what he meant; upon which he entered more particularly into an explanation of his meaning, dwelling especially on the importance of PRAYER, & found that she lived in entire neglect of it. Her countenance and manner indicated a strict adherence to truth, and he told her that if, when he again passed through the place, she could assure him that she had knelt down every night and morning, and uttered a short prayer, he would give her a ten guilder piece, (a gold coin, value 16*s.* 8*d*.) After some hesitation the girl agreed, and asked what the prayer was, the repetition of which was to procure her a larger sum than she had ever before possessed at one time. The Burgomaster told her, "*Lord Jesus, convert my soul.*" At first the girl hesitated, & sometimes thought that she might omit the repetition of these words, the full meaning of which she did not understand. A better feeling however, induced her to continue, & inquire the meaning of these words.

About six months afterward the old gentleman returned; he went to the same inn; another girl laid his supper cloth; he inquired for her predecessor in vain. He then asked for the landlord, who told him that 5 months back the girl alluded to had been *seized with such a praying fit*, that he found she would no longer do for *his* service, and that she was then living with a private family in the neighbourhood. In the morning, the old gentleman sought for and found her; and said he was come to fulfil his promise; she immediately recognized him, but decidedly refused his offered money, saying, "*That she had found a reward much richer than any sum of gold.*"—[*London Tract Mag.*

RECORDER & TELEGRAPH.

BOSTON, AUGUST 5, 1825.

MONTHLY CONCERT.

At the Monthly Concert last Monday evening, [illegible] communicated the afflicting intelligence of the death of that most interesting Cherokee convert, JOHN ARCH. He died at Brainerd on the 8th of June, aged about [illegible], having been sick rather more than three months. The first notice received of his illness by the gentlemen at the Missionary Rooms, was dated March 12th. At that time, however, he was so well as to be engaged in translating the third chapter of John's Gospel into the language of the Cherokees. In this performance he gave entire satisfaction, and more than satisfaction to all who were capable of estimating its merits. As a proof of the interest which was felt in its [illegible], —it is believed to have been copied hundreds of times. The greatest part of the Cherokees can read in their own language, by means of the alphabet invented by Mr. GUESS.

The expressions of confidence and resignation [illegible] coolly uttered by JOHN ARCH during his sickness afforded abundant proof that the God he had served when in health, was now placing underneath him the everlasting arms. Having proceeded to Athens for medical aid, he was with some difficulty brought back to Brainerd on the 12th of May, his health being much worse than when he went. Yet he could exclaim, "God is good and will do right." On one occasion, he said "I feel willing to trust myself in the hands of Christ." Not long before, in conversation with one of the missionaries, he said, "Pray that I may enjoy the presence of God." The last words he spoke, when he found he was dying," as he expressed it, were, "Well, it is very [illegible]—He was buried by the side of the late lamented WORCESTER.

The manner in which he was first brought to a knowledge of the truth, is remarkable. Having been educated as a hunter almost from infancy, he acquired extraordinary celebrity as a marksman; so that whenever engaged in a hunting-party, it became a matter of course that he should bring home a great quantity of game than any other person. His education was therefore extreme, when, in consequence of having a poor gun, he saw his dearest [illegible] failing. He resolved that he would hunt no more. Happening to be at Knoxville, December 1818, and under the influence of this depression, he saw Dr. HALL, a missionary at Brainerd, [that he knew] who informed him of the school in that place. He immediately returned home, took his gun, & one of his [illegible] school. *After travelling 150 miles, he arrived at the station, told the missionaries he had come to attend school, and offered them his gun, which was his [illegible] property, for clothes. We are informed his appearance was so wild and forbidding, that the missionaries hesitated to receive him, especially as he was supposed to be not less than twenty years of age. But he would not be refused. They took him upon trial. It was not long before he discovered an anxiety respecting his soul, and soon gave the most satisfactory evidence of piety. His thirst for knowledge was ardent, and his application and proficiency in [illegible] were gratifying. In ten months he could read the Bible well. Sometime after he became serious, he was [illegible] ly accused, by some one of his schoolmates of [illegible] improper act. Conscious of innocence, he could well brook the charge. That evening and night he was missing, and the next morning it was [illegible] that he had absconded. But in the course of the afternoon, he made his appearance. On being [illegible] respecting his absence, he made this reply: "I [illegible] gry, and knew that it was wicked. But I could not suppress it. I therefore went to seek the Saviour, that he might reconcile my heart." It appeared, that he had spent the night in devotional exercises. He was at length admitted to the church, and, from that day to the present, has sustained a good Christian character. He has been much employed as an interpreter, in the different stations, and in the evangelical labors of the missionaries in various parts of the nation.

* What follows, was read from the Memoir of Catharine Brown.

Cherokees of the Arkansaw.—The cheering information was communicated, that the Holy Spirit is manifestly present among the Cherokees of the Arkansaw. Meetings began to be more than usually frequented, as early as the latter part of January. About this time, Mr. Washburn (one of the missionaries of Dwight) visited a settlement of Indians at Mulberry, farther up the river. He called on every family, about 30 in number, and was received with kindness by all. Not one individual, except some infidel whites, but was willing, and even anxious, to receive religious instruction. Many seemed impressed; and on the Sabbath, every individual in the settlement, with the exception above mentioned, was present at public worship. The journal of the missionaries, as published in the Herald, is brought down to the last of March, at which time the prospects continued favorable. The harvest seemed white, and ready to be gathered in.

Sandwich Islands.—The Missionary Herald contains an account of the burning of the meeting-house at Honoraru, on the island of Woahoo. This event took place May 20, 1824; and there was some reason to think it the work of an incendiary. Two days afterwards, Krimokoo, the prime minister, gave orders that another house should be erected at the place of expense, which was accordingly done. Dimensions within the posts, 70 feet by 25. It was dedicated July 18th; on which occasion Mr. ELLIS preached from Acts xvii. 24. "God, that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands."

It is pleasing to notice the formation of 56 Missionary Associations, as recorded in the present number of the Herald. The benefit of this mode of organization, if we mistake not, is already perceptible in the increase of receipts; and, we doubt not, will be perceived more and more.

The receipts of the Board, from June 21st to July 20th inclusive, amounted to $5,543; besides more than $1000 in a way of legacy, $191 towards a Permanent Fund for Corresponding Secretary, and 552 *Tr* Mission College in Ceylon.

Among the donations recently made to the Board is one of 100 dollars, as a token of gratitude for the recovery of a child from sickness; and 300 dollars from a clergyman, on the day he became three-score years old.

PERSECUTION IN SWITZERLAND.

Three religious denominations of Christians in England have passed resolutions expressing their astonishment and sorrow, that "a severe persecution has been for more than a year, exercised upon peaceable citizens

...spotless moral and political character," in various parts of Switzerland, particularly the Canton de Vaud, on no alleged crime but the fact of their thinking it their duty to dissent from the Church establishment of the country.

INTERESTS OF THE JEWS.

The number of Jews at present connected with the establishment of Count Von Der Recke in Germany, is not far from 20. On account of the jealousy of the surrounding Catholics, he has been obliged to receive more than 100 children of Christian parents, in order to screen this small number.

The American Society for Meliorating the Condition of the Jews, was formed a little more than five years since; and now numbers 322 Auxiliaries, in 15 States and the District of Columbia. Of these, 109 have been added during the past year. The present funds of the Society amount to $14,321.

The number of Jewish converts at present under its guardianship, is 6; two of whom, Dr. Wolf and Mr. Jacobs, have arrived in this country from Europe within the past year. For the benefit of these, as well as others who may hereafter join them, (and it is unknown that the 18 or 20 on the settlement of Count Von Der Recke would gladly do it,) a commodious farm of 400 acres, in the town of Harrison, Westchester Co. N. Y. about 30 miles from the City, has been rented by the Society for the term of seven years, with the privilege if preferred, at a yearly rent of $700, being at the rate of 3 1-2 per cent on the estimated value of the farm. A Schoolmaster and Minister of the Gospel will be procured, as soon as circumstances permit.

An agent has been appointed to proceed to Europe, for the purpose of explaining more fully the nature and design of the Institution to Jews and Christians in that quarter of the globe; to ascertain the number, character, and circumstances of those Jews who are already and willing to come to America;—also, to receive donations of money or books, more particularly from Great Britain and Ireland.

Since its institution, four gentlemen have been constituted Directors of the Society for life, by the payment of $50 each; and more than 50 individuals life-members, by the payment of $15.

The receipts into the Treasury of the American Jews' Society in the month of June, amounted to $984 56.

ANNIVERSARIES IN LONDON.

It is doubtless known to most of our readers, that the Anniversaries of the principal benevolent Societies in England, take place during the month of May. Presuming that a glance at their operations would be acceptable, we have compiled the following abstract, from publications recently received, reducing the various receipts and expenditures into the money of this country.

MERCHANT SEAMEN'S BIBLE SOCIETY.—Seventh Anniversary, April 30th, Admiral Viscount Exmouth in the chair. Receipts of the seventh year, $4,045; expenditures, $3,820. Bibles and Testaments distributed 1797. Total distributions in seven years, 9275 Bibles and 10,467 Testaments.

WESLEYAN MISSIONARY SOCIETY.—Sermons preached in all the Methodist Chapels in London on Sunday, May 1st; and before the Society, or its Auxiliaries, at other times and places. Annual Meeting, May 2. Sum of collections on all these occasions, $3,[illegible]. Receipts during the year 1824, as stated in the number of this paper, $172,000; expenditures, $159,992.

CHURCH MISSIONARY SOCIETY. Twenty Fifth Anniversary, May 2nd and 3rd. Receipts of the 25th year, $180,125, besides about $12,000 for the Missionary Seminary at Islington. Expenditures, $166, [illegible] Collections 2nd and 3rd of May, $1,564. Balance in hand $8,985. Standing Funds, $145,520. The Society employs, at the present time, 419 labourers, of which only 106 are Europeans. It has nine missions, subdivided into 42 stations. It has 255 schools, containing more than 13,000 scholars, of whom 1400 are adults.

BRITISH AND FOREIGN BIBLE SOCIETY.—Twenty First Annual Meeting, May 4th, Lord *Bexley* in the chair. Receipts during the past year, $414,[illegible] Of this sum $175,757 arose from the sale of Scriptures. Expenditures, $417,555.

PRAYER BOOK AND HOMILY SOCIETY. Thirteenth Annual Meeting, May 5th. Receipts, $7,910. Expenditures, $7867. The Society is under engagements to the amount of between 6 and $7000. Collection at the Meeting, $370.

JEWS SOCIETY. Seventeenth Anniversary, May [illegible] Sir *Thomas Baring* in the chair. Receipts during the year, $60,895; being an increase of $5,772 on those of the preceding year. Expenditures, $52,449.

LONDON ASSOCIATION *for aiding the funds of United Brethren*. Annual Meeting, May 6th, [illegible] $15,845: of which, $12,212 have been paid over to the Brethren's Society.

HIBERNIAN SOCIETY.—Nineteenth Anniversary May 7th, Admiral Lord *Gambier* in the Chair. Receipts during the year, $36,155. Expenditures, [illegible]

BRITISH AND FOREIGN SCHOOL SOCIETY.—Twentieth Anniversary, May 9th, *Daniel Sykes*, Esq. M. P. in the Chair. Receipts $9,380. Expenditures [illegible]

SOCIETY OF LONDON SEAMEN'S SOCIETY.—Seventh Annual Meeting, May 9th, Admiral Lord *Gambier*, in the chair. Receipts, $1,257. Expenditures $1,325.

SUNDAY SCHOOL UNION.—Annual Meeting, May 11th, *Joseph Butterworth*, Esq. M. P. in the Chair. Receipts, $18,886. Expenditures, $18,413. Collections, $245.

NAVAL AND MILITARY BIBLE SOCIETY.—Forty Second Anniversary, May 10th, Lord *Gambier* in the chair. Receipts, $11,611. Expenditures, $11,464. Bibles and Testaments issued, 6049. Whole number since the Society was founded, 175,100.

LONDON MISSIONARY SOCIETY. Thirty-first Annual Meeting, May 12th, *W. Alers Hankey* in the chair. Receipts for general purposes, $153,000. For particular purposes, $18,903. Total, $171,903. Expenditures, $149,770 Collections at various anniversary meetings in May, $5,039.

AMERICAN TRACT SOCIETY. Twenty Sixth Anniversary, May 13th, *Joseph Reyner*, Esq. in the chair. Receipts, $55,805. Expenditures, 57,795. Number of Tracts circulated the past year, 10,500,000.

AFRICAN INSTITUTION. Nineteenth Anniversary, May 13th, the *Duke of Gloucester* in the Chair. Receipts, $3,924. Expenditures, 3,220 dollars.

The whole amount of Receipts in behalf of the Societies above mentioned, is more than ONE MILLION ONE HUNDRED AND FIFTY-SEVEN THOUSAND DOLLARS being an united increase, above the receipts of same Societies last year, to the amount of $194,[illegible]

A number of Societies, of some importance, are not included; so that it would not probably be too much an estimate to state the annual contributions in money to purposes having a more or less direct bearing upon the interests of religion, at $1,500,000.

RELIGIOUS SUMMARY.

An Ecclesiastical Council of the Episcopal Church convened in this city last week, to settle the difficulties which have arisen between the Rev Dr. JARVIS (of St. Paul's) and his people. The result was, as we learn from the Boston Gazette, that, although the Dr.'s moral and religious character is unimpeachable, it is nevertheless expedient that his connexion with the church and people of St. Paul's should be dissolved.

The Corner Stone of the General Theological Seminary of the Protestant Episcopal Church in the United States, was laid at New-York on Thursday, the 28th ult. In the hollow of the stone were deposited the Bible, the Book of Common Prayer, the Homilies of the Church, and the documents relative to the Seminary.

At the anniversary meeting of the Merrimack Bible Soc., held at Newburyport last Sabbath evening, a collection of $27 26 was taken up in aid of the funds.

The Agent of the American Colonization Society acknowledges the receipt of $605 85 from the 24th of March to the 13th of July, 1825.

The collections taken up in Lexington, Ky. on the anniversary of Independence in aid of the American Colonization Society, amounted to $48.

Valuable Bequests.—Dr. Adam Seybert, of Philadelphia, who died lately in Paris, made several bequests for public objects. He has left $1000 for the education of the Deaf and Dumb; $500 to the Orphan Asylum, and $250 to the Philadelphia Dispensatory.

We notice by a Detroit paper, that several United States soldiers were recently tried in that city, for fishing on one of the public wharves on the Sabbath. One person, also, was fined eight dollars for permtting tipling in his house on the Sabbath; and another was fined five dollars for running a horse through the public streets. The respect for sacred institutions, and regard to good laws, that are indicated by these examples, are highly creditable to the place, and worthy the imitation of other cities.

In Liverpool there is a very large ship, or Floating Chapel, fitted up for preaching to Seamen, besides extensive rooms, & a large sail-loft for Bethel prayer meetings *every night!* The meetings are generally crowded.—At Bristol there are 2 Floating Chapels.

BOSTON INSTITUTION FOR SAVINGS.

From the 17th semi-annual Report of this Institution, it appears that the sums received during the last six months, amount to $107,884:—the sums paid, to $63,460. Number of deposits in that period, 2323,—1672 for old accounts, and 651 for new. The present accumulating fund, or reserved profits, is $17,178; having been increased during the last six months to the amount of $3000.—The gross aggregate of the deposits since the Institution was founded [8 1-2 years] is $1,325,057 in 25,636 receipts. The gross aggregate of payments (principal and interest) is $741,719.

EMANCIPATION OF SLAVES.

The gentleman in Virginia who has so distinguished himself, by liberating 87 slaves and providing for their removal to Hayti, is Mr. DAVID MINGE, of Charles City County, living near Sandy Point, on the James river. Capt. Russel informs, that there were put on board the Hannah & Elizabeth eighty-seven coloured people of different ages, from 3 months to 40 years, being *all* the slaves which Mr M. owned, except two old men, whom he had likewise manumitted, but they being past service, he retains and supports them. The value of these negroes at the prices now going, might be estimated at about *twenty-six thousand dollars!*—and Mr. Minge expended, previous to their embarkation, about 1200 dollars, in purchasing ploughs, hoes, iron, and other articles of husbandry for them, besides providing them with several suits of clothes to each, provisions, groceries, cooking utensils, and every thing which he supposed they might require for their comfort during the passage, & for their use after their arrival. He also paid $1,600 for the charter of the vessel.

But Mr. Minge's munificence does not end here.—On the bank of the river, as they were about to go on board, he had a *peck of dollars* brought down, and calling them all around him, under a tree, distributed the hoard among them in such sums, and under such regulations, that each individual did, or would, receive *seven dollars*. By this provision, Mr. M. calculated that his emigrants would be enabled to commence the cultivation of the soil immediately after their arrival, without being dependent on President Boyer for any favor whatever, unless the permission to improve the government lands might be so considered.

Mr. Minge is about 24 or 25 years of age, unmarried, and unincumbered in every respect; possesses an ample fortune, and has received the benefits of a collegiate education at Harvard University. He assigned no other motive for having freed his slaves, and for his subsequent acts of generosity towards them, than that he conceived it would be doing a service to his country to send them out of it; that they had all been good servants, but that he was rich enough without them.

Norfolk Herald.

Since our last, we have heard of *another* example of this magnanimity, over and above what were then mentioned. A gentleman in the vicinity of Richmond, Va. has very recently *emancipated sixty slaves*, and provided for their removal to a land where they will be respected. The list now stands thus:

DAVID MINGE - - -	87
DAVID PATTERSON, Esq. OrangeCo.N.C.	11
Mrs. ELIZABETH MOORE, BourbonCo.Ky.	40
GENTLEMAN near Richmond, Va. -	60
Total, within a very few weeks -	198

Heaven grant that the purification may go on, till this boasted land of liberty shall not echo to the groans of a single slave! Then indeed may we glory in our freedom.

OFFICE OF THE COLONIZATION SOCIETY,
Washington, July 28, 1825.

The Managers of the American Colonization Society have determined to despatch a vessel with emigrants and supplies to Liberia early in September. ALL AUXILIARY INSTITUTIONS, CLERGYMEN who have taken up collections to aid the African cause, and the CHARITABLE throughout the Land, are respectfully and earnestly invited to transmit to Richard Smith, Esq. Treasurer of the Board, Washington, such donations as they may have in hand, or find it possible to obtain. Articles of Clothing, Agricultural and Household Implements and Utensils, will be most acceptable, and may be deposited with Philip E. Thomas, Baltimore; John M'Phail, Norfolk; or William Crane, Richmond, or with the Secretaries of Auxiliary Societies.

By order of the Board,
R. R. GURLEY, *Resident Agent.*

ORDINATIONS.

On Wednesday the 20th ult. Mr. ABNER TOWN, was ordained to the work of the gospel ministry, and installed pastor of the Presbyterian Congregation in Litchfield, Herkimer Co. N. Y.

Rev. Phineas Camp, was installed by the Presbytery of St. Lawrence, over the first Presbyterian Congregation in Lowville, N. Y. on the 12th of June last: Sermon by Rev. Mr. Boardman, from Prov. 14: 34. charge to the pastor by Rev. Mr. Clinton: charge to the people by Rev. David Kimball.

On the 23d ult. the Rev. JOSEPH AYER, JR. was ordained at North Stonington, Conn. to the work of the Christian Ministry.

A correspondent wishes us to state, that the particular object of the "Worcester Prize Fund" at Williams College, appears by many to have been misunderstood. The design is *not*, to award a premium, for the best essay "on the evils of intemperance,"—but to engage men of talents in *devising a remedy* for those evils.

☞ We are fully aware, that simply *giving the title page*, of such Addresses and Discourses as have been noticed under our literary head the past and present week, is but a sorry compliment to their merits. Our only apology is, that our paper will not contain half the good things which we should desire to insert.

POLITICAL & OCCASIONAL.

GREECE.

Accounts from Hydra by way of Malta, and from Corfu, confirm in their material circumstances those which we have already published of the checks met with by Ibrahim Pacha, and the Turkish and Egyptian fleets. The following letter which we copy from the Journal des Debats, although not of quite so late a date as letters already published from Zante, contains information worthy of notice, and wears the appearance of authenticity. The statement that Ulysses, after being abandoned by his troops, had given himself up to the Greek government, is confirmed in an article from Hydra.

CORFU, *May* 12.—A barque which left Nauplia five days since, brings the following information:—Ulysses, who has never placed his wife and mother as hostages in the hands of the Turks, as announced in the Oriental Spectator and Austrian Observer, has just surrendered himself into the hands of the Hellenian Government. This artful and courageous chieftain had revolted against the authorities with the expectation of acquiring for himself the supreme authority of Attica, Beotia and Phocis: but abandoned by all his soldiers, and too well informed, to be ignorant of the fate which awaited him if he sought shelter among the Mahometans, he followed the example which Colocotroni had set him. This event may be regarded as the conclusion of the political troubles of Greece, which had been excited by the influence of foreign agents.

At this moment it is certain that Ibrahim Pacha is ruined, if he has not succeeded in re-embarking. His expedition in the Morea has cost the Greeks some blood. His artillery directed by foreign renegadoes and former *soi-disant* Philhellenians, has occasioned the death of many brave men; but they are revenged; the people have risen in a body, a new energy animated them, and the campaign of 1825 will be as memorable as that of 1822. The Hellenian Government has welcomed with the liveliest sentiments of gratitude the arrival of General Roche, who was sent by the Greek Committee of Paris, among whom are the Chateaubriands, the Ternaux, the Fitzjameses, and other illustrious personages. He immediately took the direction towards Patras, and it is probable that he will be employed in the final reduction of that place. The Hellenian government is about to send to Paris M. Calergis, one of its members. The choice of such an envoy shows that the institutions of Greece are becoming settled.

SOUTH AMERICA.

Peru.—The Congress of Peru, in consideration of the great assistance afforded that Republic by Colombia and induced by the rumour of a projected invasion of the latter state, have decreed that the Liberator shall aid it with troops, vessels, and armaments. For this purpose he is authorized to raise by loan $3,000,000. These may be applied to the assistance of any portion of South America, where required.—*Nat. Journal.*

The king of Spain has yet three garrisons on the continent of America; one in Chiloe, near Valdavia, Chili; another in Calloa, near Lima, Peru; and a third in San Juan de Ullua, near Vera Cruz, Mexico.

BANDA ORIENTAL.

Now that the Spanish army in Upper Peru has disappeared, the eye of the patriot is directed with some interest to the Banda Oriental, a province of Buenos Ayres belonging to the Emperor of Brazil. The revolt has become so general in that province, and met with so much success, that a powerful army will be required to suppress it. The republics of Colombia and Buenos Ayres of course wish the republican party triumphant success. They wish to see the last vestige of tyranny obliterated from the soil of South America. Indeed the prospect is, that Buenos Ayres will soon be involved in the war. Its Congress has already sent reinforcements to strengthen the lines on the frontiers next to the Banda Oriental and Brazil; and also recommended to the Executive to stimulate the zeal and patriotism of the Governors of the different provinces, that they may the more readily place at the disposal of the General Government "all the force which is not absolutely necessary for the interior security of the said provinces."

The expedition which had been requested of the Emperor of Brazil, by the Governor of Monte Video, in order to aid in suppressing the insurrection, sailed from Rio Janerio, the Emperor's residence, on the 25th May, consisting of about 1600 men. Another expedition was reported to be fitting out, consisting chiefly of transport vessels, with stores and munitions of war.—The following paragraph from Rio Janeiro, June 11th, is the latest intelligence that has been received.

Our advices from the river La Plata, [Banda Oriental, &c.] leave little doubt that this country and Buenos Ayres will soon be involved in war, on the question of the possession of Montevideo, by the government of Brazil. The Patria of Montevideo are under arrest, and are secretly supplied with munitions of war and money by the individual citizens of Buenos Ayres. They threaten the invasion of Rio Grande, and to set the slaves free on condition of their joining them.

FRANCE AND HAYTI.

The acknowledgement of HAYTIEN INDEPENDENCE by France, is abundantly confirmed. It appears that a French fleet, consisting of one 80 gun ship, one 74, two 60's, five 44's, two 18's, a brig, schooner, and a ship armed *en flute*, appeared off Port-au-Prince, July 3d, bearing the white flag at the peak, and Haytien at the foretopmast. A launch was immediately sent on shore, with a flag of trace, bearing despatches. The treaty appears to have been ratified on the fifth, but was not promulgated till the morning of the 6th. It declares that "the Republic of Hayti has been acknowledged as free, sovereign and independent, by the great French nation," in consideration of the following stipulations on the part of the former:

"The ports of the French part of the Island of St. Domingo, to be opened to flags of all Nations. (The Spanish part is not included in the act of Independence.) Only half the amount of import and export duties paid by other nations to be levied on French ships, merchandise and produce.

"One hundred and fifty millions of francs, (about $30,000,000,) to be given to the French Colonists, as an indemnification, payable by instalments within five years; the first payment on 31st Dec. 1825.

The London Courier of the 9th, after having mentioned the report of the invasion of Cuba from Mexico, observes—"There would be some danger, we should think, of a project of this kind, if seriously undertaken, producing discussions with the cabinet at Washington, which might, ultimately, even branch out into others with our own. Cuba is the Turkey of Transatlantic politicks, tottering to its fall, and kept from falling only by the struggle of those who contend for the right of catching her in her descent."

PIRATES.

Extract of a letter from a gentleman at Havana, to his friend in Norfolk, dated July 6.

"A Dutch ship, which arrived here two days since, was attacked of Cayo Blanco by an open piratical boat, manned by 25 men, but succeeded in beating them off, killing 10 and wounding 2 of her crew. It is reported today that the pirates at Cayo Blanco have captured two brigs, and taken them inside the Keys—but how far this is correct I know not."

Verbal advices from St. Thomas state, that the Governor of that island having received intelligence that there was a pirate in the passage, immediately fitted out an armed schooner, well manned from the garrison, which soon after returned with her prize, and 18 or 20 pirates. The piratical captain and his first lieutenant were both killed in the engagement.—*Patriot.*

FROM KEY WEST.

The U. S. galliot Sea-gull, Lieut. Commd't McKeever, has arrived at Norfolk, in 9 days from Key-West, having been absent about nine months on the West-India station. She has lost only five of her crew; & those by necessary exposure in the boats, in search of the pirates

The Sea Gull reports the capture of the schooner Ranger, from Norfolk for Havana, by the Colombian schr. Reprisallo, on the charge of having gunpowder on board.

It is sickly at Key West, and business is very dull. This last is in consequence of a law recently passed in Cuba, giving special privileges to Spanish vessels. Several merchants have left the island.

The Court Martial, it is believed, closed, yesterday, the examination of testimony in the case of Com. Porter, though it is possible that some supplementary inquiries may be suggested and made before the defence of the accused shall be submitted. A speedy issue to the trial may therefore be anticipated. The late President Monroe's answers to the interrogatories addressed to him by Com. Porter, through the Court, were yesterday received and read to the Court.

[*Nat. Int. July* 27.

On the 28th of July, [19th day of trial] the answers of Mr. Munroe to Commodore PORTER's interrogatories were read, and the Counsel for the accused not being prepared with any further testimony, the Court was adjourned to 10 o'clock the following day; at which time it was further adjourned to 10 o'clock of the 30th, for the same reason as before.

GENERAL SUMMARY.

Claims of Lafayette.—The claims of Gen. LAFAYETTE for losses sustained by him and family during the French Revolution, are stated to exceed six hundred thousand francs. A *milliard* (a thousand millions) of francs have been appropriated for the payment of these claims, (general claims of sufferers during the French Revolution) and the Marshal MACDONALD is Chairman of the Committee appointed to apportion the awards. *Cent.*

Two Dutch vessels were burnt at Paramaribo [capital of Surinam] on the 12th of April; the second being set on fire by the first, which had parted her cables & drifted. Three others were set on fire in the same way, but were preserved by means of cutting away spars and rigging. The captain of one of the vessels burnt, perished in the cabin, whither he had hastened to rescue his papers.

The streets in London which have been *Mc Adamized* [covered for some depth with broken pieces of rock] begin to be bitterly complained of, as causing, by the particles ground off in travelling, inflamation of the eyes; and also, *as wearing off the varnish from carriage-wheels.*

It is stated that Commodore PORTER has been offered an Admiral's flag in the Mexican Navy.

Sierra Leone.—By the official returns in August, 1822, it appears that the population of Sierra Leone consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by British cruizers from slavery.

About seventy of the Stockbridge Indians embarked at this place last week, for Green Bay. They have farming utensils, provisions, &c. intending, we presume, to join a number of the same tribe, now at that place. *Buffalo Patriot.*

Inland Manufactures.—A Vermont paper says, such is the increase of the demand for Pig Iron, manufactured at Swanton from the ore which abounds in that quarter, that a ton which was sold the last year for $40, now readily commands $75. The extent of the mineral region is about 150 miles long, by 60 wide.

Water Privilege.—The Proprietors of the lands at Niagara, including the rapids on the American side, and the islands in the rapids, with a never failing water power sufficient for a thousand mills, including land enough for a large town, and sites for seats of private residences, have advertised that property for sale.

A machine for mowing hay has been invented in New London, by which a man and horse can now as much as six men now can.

Some "Mocha Coffee" has been raised at Philadelphia by Henry Pratt.

The dwelling-houses in Connecticut in 1824 were valued at $29,263,383—No. of acres of land 2,606,789—Value of land $51,227,308.

The cost of the Pier recently erected at Albany, was $130,000. One hundred and twenty two (out of 123) of the building lots thus created, were sold very recently for $199,410; giving the proprietors a very handsome profit.

Shocking.—The Florence Gazette states that a dreadful murder was committed on the 28th ult. in Giles co. Tenn. A man named Lindsey, whilst walking arm in arm with his wife, to whom he had been only six months married, and in the presence of her mother and her cousin, suddenly drew a pistol from his pocket and shot her dead.

On the night of the 12th ult. the Roman Catholic Priest's house at Yamaska, L. Canada, was entered by five or six masked ruffians, who, after confining him & other members of the family, carried off what money they could find, amounting to about $110.

On Saturday last, three persons were drowned at Fulton Slip, N. Y.—their boat being run afoul of by a Brooklyn Ferry-boat and overset. They were all from Havana.

A man by the name of John Rudder was murdered in bed a few days since in the neighbourhood of Kempsville, Va. by a ruffian negro.

The dwelling-house occupied by the Rev. Samuel Spring of Abington, Ms. was wholly consumed by fire on Thursday evening last week. The fire originated on the roof of the house, from a defect in the chimney. By the prompt collection of the neighbours, and through their exertions, the greater part of the furniture was saved. *E. Gaz.*

Effects of the Heat.—The New-York Daily Advertiser says—"A respectable gentleman called at the office yesterday, and stated, that on Friday he purchased a basket of eggs in market, which were placed in one of his pantries; that during the hotest part of the following day, one of the eggs nearest the top, opened, and a chicken hopped out, which may be seen at his house, No. 148 Fulton-street."

A Ballston paper gives as a striking effect of the heat, the melting of the honey in the Bee-hives, and the drowning of the Bees.

Mortality among Children.—On the 10th ult. no less than 160 children are stated to have been buried in the French burying ground at Montreal. Their death was occasioned by diarrhœa and dysentery.

A severe hail and thunder-storm was experienced last Sabbath at Newburyport and vicinity. In West Newbury 2489 panes of glass are ascertained to have been broken. Considerable damage was done to vegetation.

On Monday last, about noon, we were favored with a very refreshing shower; and on Tuesday the favor was repeated, though in a manner more resembling a settled rain. Grass, and vegetation in general, begins to assume its wonted freshness.

Baliston and Saratoga were crowded with visitors at the last dates—there being nearly 600 at the former and between 8 and 900 at the latter.

On Friday last the Duke of Saxe Weimar, in company with the Mayor and others, visited various establishments in this city and vicinity.

MARRIAGES.

In Boston, Mr. George Everett to Miss Sarah Ellms; Mr. John Pratt, jr. to Miss Mary Lambord; Mr. Thaddeus Reed, of Lexington, to Miss Catherine C. Dow; Capt. Francis A. Bertody to Miss Mary Dorr, daughter of John D. Esq.; Mr. Augustus Grant to Miss Elizabeth G. Barnes, both of Portsmouth, N. H.; Mr. Joseph N. Howe to Miss Rebecca T. Calef; Mr. Fitz James Price to Miss Susan Hall Cunningham; Mr. James Reed, of Catskill, N. Y. to Miss Susan F. Thomas, formerly of New York city.

In Salem, Capt. Jeremiah Batchelder to Miss Abigail Dowst; Mr. Benjamin Pitman to Mrs. Catharine Carwick; Mr. Wm. Tilton to Miss Martha C. Barnard.—In Newburyport, Capt. Benjamin Harrod to Miss Mary Ann Wheelwright.—In Middleborough, Mr. Jonathan Russel to Miss Cynthia H. Ward, both of New-Bedford.—In New Bedford, Mr. Benjamin Swift, to Miss Phebe Shearman.—In Quincy, Thomas Robinson, Esq. of Delaware, to Miss Ellen Maria Brackett, daughter of Mr. James B. jun.—In Newbury, Ensign Nathaniel K. Merrill to Miss Susan M. Knap.—In Worcester, Mr. Simeon Gleason to Miss Sophia Bixby.—In Andover, Mr. Sidney Hull, of New-Haven, to Miss Sarah K. Hull.

In Philadelphia, Col. J. Hindman, of the Army, to Miss Susan Hyatt, of Delaware.

In Johnstown, N. Y. on the 28th ult. by the Rev. Mr. Wisner, of this city, Rev. Leonard Bacon, of New-Haven, Con., to Miss Lucy Johnson, of J.

DEATHS.

In Boston, Mrs. Ann Dealy, 66; Miss Mary Henry, aged 70; Mr. Richard Dunhelty; Mrs. Susan Tilden, wife of Hon. Joseph T., 41; Bridget Salmon, an Irish woman; Susan Poor, youngest child of Mr. Peleg Mann, 2; Mr. John B. Blaney, of Portsmouth, 20; Mrs. Susan Selsby; Mary Cook, 40; Sarah, youngest daughter of Mr. John Low; George W. son of Mr. Nathaniel Hammond, 11 mo.; Mr. Charles B. Knight, 21; Miss Mary Rood, of Lynde, N. H. 25; Mrs. Anna Rand, widow of the late Dr. Isaac R. 83.

Deaths in this city last week 27:—viz. Consumption, 4—Hooping Cough, 1—Dropsy in the Head, 1—Infantile, 5—Dysentery, 1—Cholera Morbus, 1—Drowned, 1—Typhus Fever, 1—Canker, 2—do. in the Bowels, 1—Cholera Infantum, 1—Stillborn, 1—Inflammation in the Bowels, 1—Sudden 1—Measles, 1—Intemperance, 1.

In Dorchester, on Tuesday morning, Lucy Willis, only child of Mr. Josiah F. Bumstead, of Boston, aged 14 months.

In Abington, 18th inst. Miss Sally King, 38, daughter of the late John K. Esq.—Drowned in Framingham, July 26th, John, only son of John Kent, 8.—In Westborough, Dea. Daniel Chamberlain, 72.—In Saugus, Mrs. Susan, wife of Jacob Newhall, jr. 22, only daughter of Capt. Jacob Newhall.

In Westborough, Sophia Adelia, youngest daughter of Moses Grout, Esq. 19 mo.

In Charlestown, Charles, son of Mr. Charles Perkins, 32 mo.; Mrs. Jane, wife of Mr John Sholes, 67.—In Brookline, Mr. John Erving, late gardener to the Hon. T. H. Perkins.—In Dorchester, Mrs. Joanna Cox, 34, wife of Mr. Thomas C. of Boston.—In Quincy, Mrs. Anna Wentworth Apthorp, widow of the late Geo. Henry Apthorp, Esq. 47.—In Salem, Mr. Wm. Goss, formerly of Marblehead, 50; Mr. John Watson, 43; Capt. John Ropes, 42; Miss Ann Sophia Barnes, 19, daughter of Capt. Lewis B. of Portsmoth, N. H.—In Beverly, widow Lucy Bisson, 65.—In Randolph, Mr. Calvin Alden, 37.—In Gloucester, Mrs. Betsey Steele, wife of Mr. James S. 67.—In Topsfield, Capt. Ebenezer Peabody, 47.—In Nantucket, Mr. Obadiah Wood, 69.—In West Springfield, Mr. Ged Alderman, a Revolutionary Pensioner, 61.—In Andover, Mr. Wm. Ray, 37.—In Milbury, Mr. Samuel Blanchard, 76.—In New Bedford, Mr. John Pickens, 83; Miss Harriet Bryant, daughter of Mr. Gamelial B. 19.—In Sandwich, Thomas Howes Tobey, Esq. In Chelmsford, Mr. John Nutt, 25—overcome with the heat, he suddenly dropped down whilst at work in the field, and expired soon after being carried into the house.—In Tyngsborough, Mrs. Hannah Nutt, 31, wife of Mr. Samuel Nutt, and her infant child.—In West Newbury, Mr. Moses Jaques, 76.—In Southbridge, Mrs. Betsey, wife of Mr. Peter Dugar, 35.—In Abington, Miss Sally King, 38, daughter of the late John King, Esq.—In Petersham, Mr. Jonathan Stone, 50.—In Templeton, Mr. Adam Jones, 65.—In Dracut, widow Elizabeth Bradley, 91.—In South Hadley, Mrs. Mary, wife of Rev. Joel Hayes.—In Providence, Capt. Samuel Soule, 78.

In Smithfield, suddenly from the effects of the warm weather, Mr. Stephen Horton, Jr. of Milton, Mass. 47.—In Providence, R. I. Mrs. Elizabeth Marvin, wife of Mr. Richard M. 85.—In Gorham, Capt. Samuel McLellan, formerly of Portland.—In Limerick, Me. John Burnham, Esq. 46.—In Bath, Me. Mrs. Charlotte, wife of Mr. Warren Vinton, 30, formerly of Boston.—In Belfast, Me. Dr. Heman Abbot, 42 a native of Wilton, N. H.—In New York, Mrs. Susan P. wife of Mr. Joseph C. Melcher, and daughter of James J. Coffin, Esq. of Nantucket, 24.—In New-York City, Maj. Isaac Keeler, 72, an officer of the revolution; Mr. John Thornton, 47; Mr. George Whitney, 37, a native of Mass.; Mr. Ebenezer Wilson, sen. 63.—In Philidelphia, Rev. Joseph Pilmore, D. D. Rector, of St. Paul's Church.—In Middletown, Con. Rev. Josiah Graves, pastor of the F. W. Baptist Church in that town, 50.—In Washington city, accidentally drowned, David Shoemaker, Esq. Clerk in the General Post Office.

Deaths in Philadelphia.—The Philadelphia Health Office made a report of 180 deaths in that city and liberties week before last—90 of which were of children, 56 of which were under a year old, and 90 adults.

Deaths in Baltimore in the week ending July 25—70, including of cholera infantum, 13—consumption, 7—sudden, 7—infantile unknown, 7.

Deaths within the city of Charleston, from the 10th to the 17th July, 7 whites, 10 colored—17.

BOSTON RECORDER & TELEGRAPH.

Those Patrons of this paper who have not paid in advance for the present year, are informed that payment became due for the Volume on the first of July. A List of General Agents will be found on the last page. Payment at this office or to those Agents is respectfully requested. Agents are desired to forward monies received as soon as convenient sums and opportunities render it expedient.

☞ We have recently received several letters, particularly from the South and West, complaining that our papers, for two or three weeks past, have not been received. On inquiry we find that this failure is in consequence of an unreasonable delay on the part of certain Post Masters at a distance in returning the large mail bags. The Post-master here, we are informed, has ordered new bags to be made; so that it may be expected the evil will be remedied hereafter. With this number, we trust, those hitherto deficient will be received; as they have all been punctually deposited in the Boston Post Office.

CHRISTIAN ALMANAC, FOR 1826.

THE distant patrons of the Christian Almanac are informed that the No. for 1826 is published, and their orders can be answered, on application to LINCOLN & EDMANDS, 59 Washington Street, Boston.

PRINTING AND BOOK BINDING.

THE subscribers having entered in partnership, would inform their friends and the public, that they have commenced the Printing and Book Binding business in the village of Amherst, Mass. where they will be happy to receive orders for services in either of the above branches. They have supplied their Printing Office with a complete set of apparatus entirely new, which they flatter themselves will enable them, with the aid of former experience, to give satisfaction to those who may favor them with their custom. Books will be bound, or re-bound, at short notice, either in common or elegant binding, on the most reasonable terms. S. CUTTS CARTER.

eop. 12w.* JOHN SIDNEY ADAMS.

POETRY.

From the Congregational Magazine.

THE LAST PLAGUE IN EGYPT.

"And it came to pass that at midnight, the Lord smote all the first born in the land of Egypt, from the first born of Pharaoh that sat on his throne, unto the first born of the captive that was in the dungeon; and all the first born of the cattle. And there was a great cry in Egypt, for there was not a house where there was not one dead." Exod. 10: 29, 30.

'Tis midnight—'tis midnight o'er Egypt's dark sky,
And in whirlwind and storm the Sirocco sweeps by,
All arid and hot is its death breathing blast,
Each sleeper breathes thick, and each bosom beats fast,

And the young mother wakes, and starts in her rest,
And presses more closely her babe to her breast;
But the heart that she presses is death-like and still,
And the lips that she kisses are breathless and chill.

And the young brother clings to the elder in fear,
As the gust falls so dirge-like and sad on his ear.
But that brother returns not the trembling embrace—
He speaks not—he breath's not—death lays in his place.

And the first born of Egypt are dying around:
'Tis a sigh—'tis a moan—& then slumbers more sound:
They but wake from their sleep, and their spirits are fled;
They but wake into life to repose with the dead.

And there lay the infant still smiling in death,
Scarce heav'd its young breast, as it parted with breath:
And there lay the boy in youth's budding bloom,
With the calmness of sleep, but the hue of the tomb!

And there fell the youth, in the pride of his prime,
In the spring tide of life, and, perchance too of crime,
And unnerv'd is that arm, and clos'd is that eye,
And cold is that bosom which once beat so high.

And the fond mother's hope, and the fond father's trust,
And the widow's sole stay, are returning to dust.
Egypt has not a place where there is not one dead,
From the proud monarch's palace to penury's shed.

And the hearths of that country are desolate now,
And the crown of her glory is struck from her brow;
But while proud Egypt trembles, still Israel is free,
Unfetter'd, unbound, as the waves of the sea.

MISCELLANY.

For the Recorder & Telegraph.

A DEADLY EVIL.

Messrs. Editors,—I have long intended to ask the liberty of making, through your widely circulated & useful paper, a few suggestions to the moral & religious public on the subject of *Intemperance*, that tremendous evil which is traversing our country and our world, diseasing more bodies & damning more souls, I verily believe, than any other. Christians weep over the desolations it makes! but are Christians exerting themselves as they might & as they ought, to stay its merciless wastings?

When contemplating the ravages of this destroyer, I have often asked myself, "Is there nothing that can be done to check its alarming progress?—And I would ask the same question in the ear and at the heart and before the conscience of the thousands that peruse your publication. Are there no measures to counteract this deadly foe of God and man, that the united Christianity of our land might adopt with some prospect of success? Is there no standard that might be lifted up against this enemy, to which the Christians of the entire country would flock.

I feel my incompetency to admonish and instruct the public on this subject;—yet I will venture to throw out a few queries: and I will preface them, if it is agreeable to you, with the following extract from a Discourse delivered a few Sabbaths ago in a southern city, the subject of which was, "The Prevailing Sins of the Times, and the Manner in which Christians may be Partakers in them."—"I commence, said the Preacher, with the capital sin of Intemperance—the sin that makes a chaos of the mind, a sink of the heart, and of the body often a prostrate mass of loathsomeness:—the sin that destroys every thing which is valuable in individual existence, and embitters every thing which is sweet in social life:—the sin of this age, for in no former age do I believe that it has spread to so ruinous an extent:—and I must add, the sin of this nation, the grand reproach of this Republic, the foulest spot upon its fair face. Where else among men does it take so wide and wasteful a sweep! Where are there so many *slaves* to this fatal propensity, as among our own free citizens? It was but the other day that I read in the obituary report of a sister city, of seven deaths by intemperance in one week. Deaths did I say? I might have said seven damnations; for so the Bible reports them. "Be not deceived, no drunkard shall inherit the kingdom of God." And among ourselves there is hardly a week, that one or more are not reported as having died this suicidal death—and a multitude of victims are in preparation for the sacrifice.

I beheld the other day one of the many affecting exhibitions which this sin makes. It was on a sacred day too. I do not mean the Sabbath, but a *civilly sacred* day; a day that should be hallowed to the praise of the living God and to the memory of the heroic dead; our our country's Jubilee now, but destined to be the world's; the birth day of *American* freedom, but perhaps by and by that restrictive qualification shall be taken away, and it shall be celebrated wide as is the Sabbath of God, as the natal day of the liberties of mankind; a day therefore that no moral stain should rest upon. I saw an old man, of grey hairs, staggering with intoxication until he fell to the earth; and a step before him, in the same disgusting state, was one that appeared to be his son, and he held by the hand a little girl that seemed to be his child (I wished she had been an orphan rather) too ignorant to know what was the matter, yet looking sad, and seeming hurt by the unkindness she received; and they were on their way, I suppose, to tear the last scanty bandage from two broken hearts that were bleeding in secret at home.

Oh if there was no soul in man, and no eternity before him—yet for the peace and happiness of this limited life, it would be well worth all that the sober part of mankind can do and sacrifice, to stop the progress of this spreading evil! Even on that supposition, it might well be required that every hand should be lifted for exertion, and every knee bent in supplication, to stay the ravages of this lawless scourge. But man has a *soul*, and this is its murderer. There is an immortality, and this to many will be its haunting demon. For it is the sin which perhaps beyond all others, has the faculty of perpetuating itself. It is man's most irremediable sin, almost as certainly fatal to its victim, as the fearful sin against the Holy Ghost! Can nothing be done in opposition to this fell destroyer of the bodies and souls of men? My hearers, what are you doing? All that you can? If not, you partake in the sin. You mourn over it, and you abhor it, but what good does that do? Do you also deprecate it in your prayers? Do you discourage the use of intoxicating liquor, where you have any reason to believe that it will be injurious? Is it not too much exposed in your houses, especially on occasions of entertainment? Have you not contrived too many ways of making it palatable? May not some of you be improperly engaged in this kind of traffic? Are you, as citizens and as Christians, exerting the whole amount of your influence to suppress the vice in question? If I were addressing the Supreme Legislature of the land, I would ask them, Why, at the risk of their seats, they do not manfully lay hold of this destroyer, & encumber it with the fetter of a heavy taxation, if they can do no more? The sinful sagacity of man (for sin has made him fruitful in inventions,) has devised a new mode of consuming the surplusage of a plentiful harvest. It is found that by a certain process, the intoxicating principle, which exists no where in nature by itself, heaven having in kindness concealed it where men might least have expected to find it, may be extracted from the most nutritive productions of the earth. The discovery has been turned to the most destructive use. The purest blessing is thus converted into the direst curse—that which was given for the bread that strengtheneth man's heart, into the poison that destroys his body and damns his soul. It has come to pass, through this process of distillation, which, being morally defined, is the art of extracting a curse out of a blessing, that a man may imbrute himself for a penny, and the earnings of a day may fix the habit of drunkenness on a whole family. God knows, and we all know, that this thing ought not so to be. The evil must be struck at in the root, and this can only be done by enhancing the price of this liquid principle of death, which now flows almost as free and cheap as water. This alone would rescue thousands. I will only add that I am sure, the moral and religious public are not doing their duty, doing all that they can do, in relation to this sin."

I fully concur, Messrs. Editors, in the closing sentiment of this extract, and I would respectfully suggest whether it is not likely that a petition to Congress to lay a tax on spirituous liquors, accompanied with HALF A MILLION OF NAMES, (and more might easily be obtained, for in every city and town and village of America there are those who would cheerfully circulate such a petition,) would make a favorable impression on that honorable body;—whether it is not the immediate duty of American Christians to unite in such a petition;—whether, though in the main object it should be unsuccessful, it might not be the first in a series of measures that shall finally prevail;—whether it is not the duty of Christians in Boston to lead in the proposed undertaking, and the duty of all who read these suggestions to give them a few minutes serious consideration. M. S.

POPISH PROCESSION IN QUEBEC.

Extract of a Letter from a gentleman who witnessed the ceremony, to the Editors of the Recorder and Telegraph.

On the 5th June, was celebrated the Papist's *Corpus Christi*. The *second* of June is the day appointed for this religious burlesque, and as such it had been previously observed, with an hour's attendance upon high mass in the morning, and every species of recreation in the subsequent parts of the day. But when that day falls not on the Sabbath, the procession is adjourned to the following Lord's day; otherwise the Protestants would break it up, by their carts and carriages. The streets through which the procession passed, were entirely decorated on both sides, with large branches of trees in full verdure. Traversing that part of the city from the grand mass-house to the Ursuline Nunnery, and to the Hospital, they returned in the following order:

First marched a standard bearer, carrying an ensign—on one side representing the Saviour on the cross, and on the other, "Joseph, Mary, and the young child." On both hands, with slow pace and open lines, came a succession of 80 girls of all ages in white, some of them in nuns' dresses, muttering their *ave Maria* as they walked. After them about 200 boys variously ornamented, each carrying a small flag. Then followed nearly 80 women and 100 men, each with a mass book, and a long wax candle. As it was a very clear hot summer morning, *the idea of carrying a candle at 10 o'clock to illuminate the Sun's resplendency, was abundantly sublime.*

Immediately after came 3 men with the grand crucifix and silver candlesticks, each of the latter containing a wax candle about 5 feet in length—accompanied in open line by 30 boys in red gowns and copes, with a white surplice. These were succeeded by 30 others, with black gowns and copes, and similar white surplices. Then followed a large number of men and women in their ordinary dress, with their mass books and wax candles, *for which privilege of carrying a candle in the streets of Quebec, they pay the Priests an enormous sum.* Next marched a long row of Monks and Friars, "black, white and grey"—Jesuits—and in the interior of the open line, about 20 Priests, most lustily pronouncing their idolatrous litany. These were attended by several youths in white robes,—carrying large baskets filled with flowers, brilliant stones, &c. some of which were occasionally strewed in the street—and with them others bearing silver censers of perfume. The Pope's representative followed them, supported by the two Priests of the highest orders, under a canopy covered with scarlet velvet, borne by four men. He, with all the Priests, were dressed in full pontificals—and carried in his hand the symbols of the Pope's power, and *universal* dominion; a crown and a weighty sceptre, having at its top a globe surmounted by a cross. His hands were nearly covered with diamond rings, & before him, at short intervals, 7 of the incense carriers presented themselves, shook their perfumed smoke in immediate advance of the canopy, and having bowed themselves thrice almost to the ground, resumed their station in the procession; this was attended with a frequent shrill snapping of some instrument, to mark the gradations of their superstitious ritual.

After the Bishop's canopy, followed a motley crowd of several hundred men, women, boys and girls, with their mass books and wax candles, attended by not less, exclusive of the Protestant spectators, than 10,000 persons, "all wondering after the beast, worshipping the dragon, and saying, Who is like unto the beast? And they all had the mark of the beast in their right hand or in their foreheads." Had John been present to have written the description with his infallible pen, he could not more loudly have described the actors and the scene, than in Patmos he recorded it in the 13th, 17th, and 18th, chapters of the Apocalypse. Indeed an impartial observer might well have supposed that the contrivers of the procession had intentionally copied his picture, for the express purpose of exemplifying his preternatural vision. When *the Chief* arrived at the nunnery, "the boys and girls, young and old," all bowed down to the ground in the very lowest adoration, thus truly "worshipping the image of the beast." After their return to *the mass house*, the credulous multitudes disappeared, to devote the day to gambling, dancing and dissipation.

A funeral is little less abhorrent. A papist of sufficient wealth was lately entombed, whose friends could *pay* for her deliverance from *Limbo*. Every kind of buffoonery having been successively repeated, the coffin was elevated to a certain exalted receptacle in the mass house, when it was proclaimed that she had gone into that third heaven, of which she never possessed one evangelical idea, and in the existence of which the Priests most assuredly cannot believe.

This is the pretended religion of Lower Canada; an awful, soul-destroying system, which cannot be effectually weakened except by the interposition of the Holy Spirit, in answer to prayer—of whose operations, and *even of the existence of the New Testament*, many of the people are as ignorant as of Newton's Principia. It is also a fact, that popish Priests live in Canada, who have never seen the sacred volume. O that the Lord would demolish this unholy predominance, in which the Dragon's Beast reigns in all imaginable, and apparently impregnable security!

SOLEMN PARTING.

The following is the conclusion of the Farewell Discourse of Rev. Experience Porter, on leaving his people in Belchertown, after sustaining towards them the relation of Pastor for thirteen years. Few ministers have been more successful in winning souls to Christ.

This day completes the thirteenth year of my ministry in this place. A thousand solemn and interesting reflections rush on the mind at such a moment. How I have discharged the duties of my ministry and how that ministry has been received; what have been the causes which have hindered its more complete success; and what the true causes of this painful disruption of ties, which, for these thirteen years, have been constantly gathering strength between myself and this Church of the living God: the account that must shortly be given to the omniscient Judge of every error and every omission of duty on my part; and of every sinful prejudice and every expression of bad feeling towards me, on your part; when all hypocrisy will be detected, and every disguise be stripped from every heart, and each one will receive his merited commendation, or condemnation—and O, when I look at the gospel standard of ministerial fidelity, (and it is a thing to which my eye has been not rarely turned) and survey in the light of it my deficiences as a spiritual watchman; I cannot but feel deeply my need of the atonement of Christ to cover me; and when I contemplate the increased responsibility of men under a preached gospel, I cannot but fear lest numbers who have sat under my ministry should finally perish with peculiar aggravations.

Among the hundreds to whom I have opened the door of this Church, some have, as we trust, already sat down to the marriage supper of the Lamb, and very many more, we may reasonably hope are preparing to join the same blessed society. But of some, I might say with the apostle—"I am afraid of you, lest I have bestowed upon you labor in vain."

When I was installed, the church consisted of about one hundred and ninety members. Since that time four hundred and twenty five have been received; of whom three hundred and forty five were received by profession and eighty by letters from other Churches.—I had fondly hoped to have been the happy instrument of gathering here another precious and abundant harvest of souls to Christ and to his Church. But God hath otherwise appointed—for what reasons I am not yet able to see. But I bow, and, I hope, in the spirit of submission, to his authority; and hear him say, "what I do, thou knowest not now, but thou shalt know hereafter." His will be done.—And now brethren, I commend you to God, and to the word of *his* grace, which is able to build you up & to give you an inheritance among all them which are sanctified.—May the God of peace be with you. Amen and Amen.

FIRST CHURCH IN MARBLEHEAD.

In the course of the sermon, delivered at the late dedication in Marblehead, Ms. a brief, but very interesting notice was taken of the history and present circumstances of the Church and Society who had erected the House. Their late place of worship has been standing nearly 200 years: the church was originally founded by the Pilgrims, next after the First Church in Salem; and it may not be improper to remark, that its present members adhere to the principles and doctrines received and inculcated by the Pilgrims.—The new house, which is 85 feet long, and 70 broad, is literally *founded upon a rock*—an excavation has been made in a solid and uncommonly hard mass of rock, in some parts of the depth of 15 feet; and on this site the building is placed, 3 sides of it being composed of the pieces of stone dug and blasted out of the excavation. The appearance of the walls externally, consisting of portions of the rock, infinitely varied in form, size and color, is novel, but on the whole, pleasing; giving the building an air of longevity that well accords with its sacred uses. The front is composed of hewn stone. The immense labor of this undertaking may in part be judged of by the fact, that it took 2000 strokes of the drill to bore an inch of this stone, whereas about 200 would be sufficient to penetrate the same distance into common granite. Thus the rock has been smitten, and we devoutly hope that the waters of life will gush out to refresh and save the souls that shall resort to it for worship. The interior arrangement and finish of the house is extremely neat; the number of pews upon the floor is 107, besides a number of free seats.

[*Essex Register.*

For the Recorder & Telegraph.

REVOLUTIONARY ANECDOTE.*

Rev. Thomas Allen was the first minister of Pittsfield, Mass.—When the American Revolution commenced, he, like the great body of the clergy, ardently espoused the cause of the oppressed colonies, and bore his testimony against the oppression of the mother country. When, in anticipation of the conflict which finally took place at Bennington, the neighbouring country was roused to arms, he used his influence to increase the band of patriots by exciting his townsmen to proceed to the battle ground. A company was raised in his parish and proceeded. Some causes, however, were found to retard their progress on the way. Hearing of the delay, he proceeded immediately to join them, by his influence quickened their march, and soon presented them to Gen. Stark. Learning from him that he meditated an attack on the enemy, he said he would fight, but could not willingly bear arms against them, until he had invited them to submit. He was insensible to fear, and accordingly proceeded so near as to make himself distinctly heard in their camp, where, after taking his stand on a convenient eminence, he commenced his pious exhortations, urging them to lay down their arms. He was answered by a volley of musquetry which lodged their contents in the log on which he stood. Turning calmly to a friend, who had followed him under cover of the breast work which formed his footstool, he said—now give me a gun, and this is said to be the first American gun which spoke on that memorable occasion. He continued to bear his part till the battle was decided in favor of the American arms, and contributed honorably to that result.

* The truth of this anecdote may be relied on, as it was received from those who were personally acquainted with the facts.

Different Colors in Mourning.—In Europe, black is generally used, because it represents darkness, unto which death is like, as it is a privation of life. In China, white is used, because they hope that the dead are in Heaven, the place of purity. In Egypt yellow is used, because it represents the decaying of trees and flowers, which become yellow as they die away. In Ethiopia, brown is used, because it denotes the color of the earth from whence we came, and to which we return. In some parts of Turkey blue is used, because it represents the sky, where they hope the dead are gone; but in other parts, purple and violet, because being a mixture of black and blue, it represents, as it were, sorrow on the one side and hope on the other.

OBITUARY.

Died at Alstead, June 8th, 1825, after a long and distressing illness, Dea. Nathan Fay, aged 74. Rarely has the Christian character shone with a more regular and undeviating lustre.—He was a man of good natural understanding and common education. He possessed a sound judgment,—was deliberate in forming his opinions and plans of conduct, and perseveringly adhered to the same. Never dazzling, but always shining. Never hasty, but always advancing in his religious course. Not obtrusive, but faithful. Never shrinking from duty, yet naturally modest and retiring. Pleasant and cheerful, but never vain. Though humble in his habitual deportment, yet he ever appeared with a kind of Christian dignity which commanded affection and respect. While he was a firm believer in the doctrines of grace and the need of heart-piety for the approbation of God, he viewed it equally important to maintain a holy life as the fruit of the Spirit, and the evidence of his good estate. Indeed he supposed there was an intimate connexion between principles and practice. Accordingly he acknowledged an overruling hand in every event, and at the same time endeavoured to perform his duty, as a dependent and accountable subject. He would acknowledge his entire guilt and unworthiness, and place his whole trust in Christ as an all-sufficient and only Saviour. Relying on the word of God, he believed that eternal consequences were depending on the character formed in the flesh; and he seemed to act, especially the latter part of his life, under the weight of everlasting motives.

For a number of years previous to his departure, the writer of this article had an intimate acquaintance with him, and viewed him fast ripening for a glorious immortality. His health began to fail the winter past; and for a considerable time before his death he was called to suffer an unusual degree of pain. While he manifested a sense of his unworthiness, he also expressed an entire confidence in the mercy of Christ—a strong desire *to be absent from the body, to be present with the Lord.*

A little before his death, his bodily pains were, in a measure, relieved; and, he appeared truly to fall asleep in Jesus. We trust he has entered upon that blessedness where pains will be known no more forever.

He had for a long time been a professor of religion, and for many years a Deacon of the First Congregational Church in Alstead. His native place was Westborough, Massachusetts, where many of his near relations and friends still reside. Though aged, he left his family, the church, and society, to mourn a loss which cannot be easily repaired—and it is to be hoped that all his acquaintances will profit by his consistent and regular example—by his constant and glowing piety; and that his unceasing prayers will be answered in the effusion of the Holy Spirit for the sanctification of the people—for the conversion of sinners—the enlargement and comfort of Zion.—*N. H. Rep.*

Died at Brimfield on the 19th ult. Mrs. Marcy Warriner Banister, widow of the late Col. Seth Banister of Brookfield, aged 87 years. In the death of Mrs. B. not her children, and her particular friends only, but the church, and the community, have suffered a very great loss. For though indeed she had survived her former activity in all the domestic, social and benevolent duties and virtues, yet retaining in their full exercise, those mental powers and Christian graces for which she had long been distinguishsd, her example, councils, influence, and prayers, while yet she lived, continued a treasure and a blessing to all who knew her, and to the community in which she lived. Without pretending to any superiority of intellect, yet her clear apprehension of facts and truths, her cool, deliberate, and correct judgment, decided, and firm, & ever regulated by justice and kindness, added a respect and influence to her character, and her opinions far more than ordinary, which was felt and acknowledged by all who knew her. Not destined nor ambitious to shine in high and fashionable life, she was content and happy in her humble sphere; and ever desirous and striving therein to do her duty and be useful. Actuated by such principles, and still more by those of religion, which she early imbibed and ever earnestly cultivated and taught, she was a bright example of industry without avarice, economy without parsimony, hospitality without profusion, and charity without ostentation. In her, virtue ever found a patron, vice a reprover, and the poor a friend. Of her it may be said, "When the ear heard her, then it blessed her; and when the eye saw her, it gave witness to her, and the blessing of him that was ready to perish came upon her." She was in brief, a pattern of conjugal and domestic, the social and Christian affections and virtues.

Educated by pious parents in the knowledge of her Creator and Redeemer, and "trained up in the way wherein she should go," she was early and deeply impressed with the great truths of religion, and was enabled to embrace them with a lively faith and hope in the Saviour; of which she made a public profession, and became united with the church of Christ in Brimfield, the place of her nativity, at or about the age of 20 years and was ever afterwards enabled to adorn her Christian profession in her life and conversation; and was well supported by its hopes in every trial of her life, and especially in the last and most solemn trial of approaching death. In that serious hour in the full exercise of her mental faculties, and in the conviction of the certain and near approach of the "king of terrors," she entirely contemplated and waited his steady advance; and supported by that hope of a better inheritance beyond the grave which she had so long enjoyed, she was enabled to look with tranquility at the dark passage between the present and the future, and to say "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—*Communicated.*

LITERARY & SCIENTIFIC.

JULIANA OAKLEY.

Messrs. Crocker & Brewster have just published a pleasing little book under the above title, by Mrs. Sherwood, author of "Little Henry & His Bearer." The story is simple, being designed more especially for children; and as such, is remarkably well told. Miss Juliana was born in the camp, (her father being an officer in the army,) and for a few of her earliest years, was subject to all the inconveniences and privations to which a military life is liable. At length her grandmother, who was a person of wealth and fashion but ignorant of the real ornaments of life, took her to her own residence, where she failed not to inspire her with all the conceited and foolish notions which she herself entertained. After a few years, the old lady being suddenly called to London, placed Juliana, rather from convenience it would seem than from a prudent regard to her welfare, in a retired boarding-school, superintended by a matron in whom the graces of piety shone with uncommon loveliness. Nevertheless, Juliana was unhappy. She had no eye to perceive the beauty of religion, and was unwilling to be troubled with so melancholy a subject. She was "all for the world, for pleasure, and for dress." And not till she had left the calm retreat to which she had in mercy been sent—not till she experienced a misfortune which compelled her to reflect, by confining her long to the chamber of sickness—did she consider what opportunities she had neglected, what kindness she had abused, what hopes she had lost. She came to herself. She was astonished at her ingratitude to her kind instructress, and still more her ingratitude to God. She repented in dust and ashes; and fleeing to the Refuge of guilty sinners, learned by experience the preciousness of that religion which she had once despised.

This book is peculiarly adapted to the situation of young ladies in Schools or Academies where the eyes of parents and guardians cannot reach them. pp. 108. 18mo.

NEW PUBLICATIONS.

"Church of the Living God." A Farewell Discourse, addressed to the Congregational Church and Society in Belchertown, on the first Sabbath in March, 1825. By Rev. Experience Porter. Brookfield: printed by E. & G. Meriam, 1825; pp. 31. For extracts, see another column.

A Discourse, delivered on the Fourth of July, 1825, in the City of Washington. By Ralph Randolph Gurley. Washington: printed by Gales and Seaton, 1825, pp. 21.

A Sermon, on the effects of the Hebrew Slavery connected with Slavery in this Country. Preached in the seventh Presbyterian Church in the city of Philadelphia, at an United Meeting of Christians of different Religious Persuasions, to celebrate our National Independence, July 4, 1825. By Rev. James Patterson, Pastor of the First Presbyterian Church in the Northern Liberties. Philadelphia: printed by S. Probasco, No. 350, North Second-street. 1825.

Just published at New Haven, A Sermon preached by Rev. Joel Hawes of Hartford, at the ordination of Rev. Leonard Bacon.

A Plea for Africa: delivered in New Haven, July 4th, 1825. By Leonard Bacon, Pastor of the First Church in New Haven. *Open thy mouth, judge righteously, and plead the cause of the poor and needy.* Prov. 31: 9. Newhaven: printed by T. G. Woodward, & Co. 1825.

Dr. Backus' Sermons.—Our readers will be gratified to learn, that Dr. Backus' Sermons have at length been issued from the press. The Sermons are thirty-one in number; and including an interesting Sketch of the Author's Life, which is understood to have been furnished from the able pen of Dr. Chester, of Albany, they constitute a volume of 316 pages 8vo.—*W. Rec.*

Musica Sacra.—Several of our correspondents have inquired of late, respecting the 5th edition of Musica Sacra. We are happy to inform them that it is now progressing with rapidity, and is in a fair way to make its appearance in a few weeks.—*West. Rec.*

Dr. Bigelow's Am. Medical Eutany.—This valuable work, published a few years since, has been noticed and highly complimented in a late number of the *Revue Encyclopedique*, published in Paris. The reviewers think we ought to live forever, if we have *medicinal* plants, in such numbers, that the description of them fills three quarto volumes.

Magee on the Atonement.—We are happy to see it announced by S. Foster & Co. that their edition of this invaluable work is now ready for the public. It is totally unnecessary for us to say any thing in reference to the work itself, for it is beyond all the praise we could bestow upon it. As a work on the Socinian controversy it stands unrivalled, and is as yet unanswered, and indeed unanswerable.—*Phil. Rec.*

Western University of Pennsylvania.—On the 29th ult. the Commencement of this Institution was held in the First Presbyterian Church in Pittsburgh. The degree of Bachelor of Arts was conferred on seven young gentlemen.

"The Boston Female Juvenile Society" have presented a complete set (12 vols. 4to) of Rees' Cyclopedia to Waterville College.

The Rev. Mr. Purkis, of Laprairie, lately visited the Caughnawaga Indians, taking with him several copies of the New-Testament in the Mohawk language, and to his astonishment he not only found that they could read, but understand also. The Indians solicited him to leave some copies with great earnestness.—*N. Y. Spectator.*

Mr. Drummond, the London banker, has founded and liberally endowed at his own expense, a Professorship of Political Economy at Oxford University.

A few days ago was sold at Evan's, Pall-mall, for 33*l.* 12s. to the Duke of Buckingham, the first Treatise ever published upon America. It was the celebrated Letter of Columbus, which was long supposed to have been lost, and was unknown to Robertson when he wrote his history of America. There were two editions printed, one with a date, and the other without.—*London paper.*

A writer addressing the English Royal Society, talks of *the earthquake which had the honor to be noticed by their learned institution.*

The Commissioners appointed by the Crown to examine into the charter schools of Ireland, have lately made a report, which discloses scenes of the most atrocious cruelty, and abuses of the most flagrant description.—A motion for an address to the King, for the prosecution of the perpetrators of these enormities, has been made in the House of Commons, and unanimously agreed to.

New Comet.—M. Gambard, astronomer at Marseilles, discovered a new comet on the 19th ult. It was not till the night of the 27th that the state of the atmosphere allowed it to be seen by the astronomers at Paris. It is near the star Gamma, or Cassiopeia, invisible to the naked eye, without tail or apparent nucleus, having the form of a nebula, which is easily distinguished, notwithstanding the light of the moon.

GIANT PUMP.

An iron pump for the Mexican Mines has been cast near Cincinnati, Ohio, 1000 feet in length; composed of 100 pieces, each 10 feet long. Weight 10,000 lbs. cost $60,000. It was taken to New-Orleans, by the steam-boat Mississippi. From New-Orleans, it was intended to ship it to some Mexican port, where it is to be carried in waggons about 300 miles into the interior. Finally it will be borne thirty miles up a steep and rugged mountain, on the backs of the Indians to its place of destination. This pump will be worked by steam.

GENERAL AGENTS
FOR THE RECORDER & TELEGRAPH

Hartford, Con. Messrs. Goodwin & Co.
New-York City, Mr. J. P. Haven, No. 182 Broadway.
Utica, N. Y. Mr. Andrew Merrill.
Youngstown, N. Y. A. G. Hinman, Esq.
Newark, N. J. Matthias Day, Postmaster.
Philadelphia, Mr. E. Littell.
Charleston, S. C. Mr Joseph Tyler.
Statesville, N. C. Rev. Daniel Gould.
Harrisburg, Pa. M. McKeaney, Esq.
Washington, D. C. Rev. Reuben Post.
Marietta, Ohio, Mr. David Putnam.
Fredericksburg, Va. Mr. Wm. G. Ladd
Petersburg, Va. Mr. Abel Head.
Nashville, Ten. Dr. Hayes.
Kingston U. C. Mr. E. W. Armstrong.
Montreal, L. C. Mr. Elisha Lyman.
Halifax, N. S. J. Howe, Esq. Postmaster.
Portland, Me. Mr. William Hyde.
Bath, Me. Mr. Henry Hyde.
Bangor, Me. Rev. B. Fowler.
Brattleboro', Vt. Mr. A. Green, Postmaster.
Middlebury, Vt. Dr. E. Brewster.
Salem, Ms. Messrs. Whipple & Lawrence.
Newburyport, Ms. Mr. Charles Whipple.
Portsmouth, N. H. Mr. T. H. Miller.
Northampton, Dea. E. S. Phelps.
Pittsfield, Ms. Joshua Danforth, Esq. Post Master.
Detroit, Mich. Ter. Mr. Franklin Brewster.

TO PAPER MAKERS.

WANTED—a quantity of printing paper for the *Boston Recorder & Telegraph*. Paper Makers, who may be disposed to furnish a regular supply of about ten reams a week, of the same size and quality as that now used, are requested to make proposals (post paid) stating terms. The first lot will be wanted in about three months.

Recorder & Telegraph Office, July 29.

PRONOUNCING BIBLE.

LINCOLN & EDMANDS, 59 Washington-Street, have published a beautiful stereotype edition of the BIBLE, with accents giving Walker's Pronouncing. The first edition is nearly taken up, and the second will shortly be issued. The Superintendent of a Sabbath School recently supplied the Instructors of each class in his school with a copy; and the utility of furnishing them to Instructors in all the Sabbath Schools is suggested to those, who have the direction of these invaluable institutions.

VISIT TO THE GRAVE OF THE DAIRYMAN'S DAUGHTER.—A Tract just published, price 40 cents per 100. July 29.

Locke's Conduct of the Understanding.

JUST published and for sale by R. P. & C. Williams, (Cornhill square) No. 79, Washington street, a Treatise on the Conduct of the Understanding, by John Locke, Gent. price 37 1-2 cts. on fine paper and large type, making a very neat pocket volume.

It is worthy of notice and imitation, that 200 copies of this edition have been purchased by the members of a neighbouring Seminary.

A liberal allowance made to those who purchase by the hundred. e3p6t. July 29.

WANTED, in a store, a Young Man who has some knowledge of English Goods, and about 16 or 18 years of age. One from the country would be preferred. Good recommendations will be required. Inquire at this Office. 2w* July 29.